GOVERNMENT OF KARNATAKA

INSCRIPTIONS OF KARNATAKA VOL. III

INSCRIPTIONS OF KOPPAL DISTRICT

EDITED BY

CHANNABASAPPA S. PATIL, M.A., M.A., Ph.D., Dip. Arch., Dip. Epi.
VINODA C. PATIL, M.A., B.Ed., Dip. Epi.

1998
DIRECTORATE OF ARCHAEOLOGY AND MUSEUMS
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III. Inscriptions of Koppal District
IV. Inscriptions of Raichur District

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FOREWORD

The Directorate of Archaeology and Museums has been making significant contribution in epigraphical research and publication. The inscriptions of the then Mysore State have been published in 12 volumes under the Epigraphia Carnatica series about a century ago. After the reorganisation of States in 1956 many districts of north Karnataka were included in the present Karnataka. Collection and publication of inscriptions in these districts is very much necessary. This work needs a team of well trained and experienced epigraphists and considerable time. Many inscriptions in these districts published earlier are scattered in several volumes under different series. Since these inscriptions are not easily accessible to the researchers and others interested in this subject, it is necessary to collect them in an orderly way, arrange districtwise and publish systematically.

Dr. Channabasappa S. Patil and Mrs. Vinoda Patil have not only collected about ten thousand inscriptions but have also arranged them districtwise and edited systematically to publish under the Inscriptions of Karnataka Series. The Directorate of Archaeology and Museums has generously come forward to publish these volumes. Inscriptions of Karnataka Vol. I: Inscriptions at Vijayanagara was published in 1995 and Vol. II: Inscriptions of Bellary District was published in 1997. Owing to sincere efforts of the Editors and the interest taken by the Director, within a year Inscriptions of Koppal District (Vol. III) and Inscriptions of Raichur District (Vol. IV) are being placed before the scholars. I wholeheartedly congratulate the Editors and the people involved for this excellent work and hope that the inscriptions of the remaining districts under this series will be brought out soon. I am happy to note that these volumes are also being published in Kannada under the series ಕರ್ನಾಟಕ ಶಾಸನಗಳು. Vol. I: ವಿಜಯನಗರದ (ಹಂಪೆಯ) ಶಾಸನಗಳು and Vol. II: ಬಳ್ಳಾರಿ ಜಿಲ್ಲೆಯ ಶಾಸನಗಳು have already been published.

I am proud to mention that the Directorate of Archaeology and Museums has set a noble tradition of publishing many such research publications in recent years. I wish that this tradition will continue in the years to come.

Leeladevi R. Prasad

(LEELADEVI R. PRASAD)

PREFACE

Inscriptions of Karnataka series covers the inscriptions of north Karnataka for which Epigraphia Carnatica volumes have not been published. Under this series Vol I: Inscriptions at Vijayanagara (Hampi) was published in 1995 and Vol. II: Inscriptions of Bellary District was published in 1997. I am very happy now to place Vol. III: Inscriptions of Koppal District and Vol. IV: Inscriptions of Raichur District simultaneously before the scholars and researchers.

Dr. Channabasappa S. Patil and Mrs. Vinoda C. Patil have not only done the painstaking job of editing these volumes but also seen them through the press. I congratulate them on behalf of the Directorate of Archaeology and Museums for this excellent work.

Mysore
30-4-1998

M.L. Shivashankara
Director of Archaeology
and Museums

EDITOR'S NOTE

This is the third volume of the series of "Inscriptions of Karnataka". It was intended to bring out third volume including inscriptions of former Raichur District containing nine Taluks. When the volume was under progress, the Government of Karnataka divided this District into the present Koppal and Raichur Districts. Accordingly the inscriptions of the former Raichur District are divided into two volumes.

The present volume "Inscriptions of Koppal District" contains 406 inscriptions from Gangavati (88), Koppal (178), Kushtagi (35), Sindhanur (30) and Yalburga (75) Taluks. Among them fifty-three inscriptions came to light in 1992 at Koppal, when a portion of fort wall fell down due torrential rain. The stones containing these inscriptions were cut into many large blocks and used for the construction of the fort. When the fort was intact these were not visible, because the carved portion was built inside, exposing only the cut portion. These blocks were shifted to the camp office of the Directorate at Hampi. After joining together the broken stones with the help of pulley block we could see fifty-three inscriptions. Unfortunately some blocks of some inscriptions were not found and they remain incomplete. Impressions of all the inscriptions were taken after joining together and text was prepared at Hampi. These inscriptions are also included in the present volume. While I was attending to the proofs, the book "Koppaḷa Śāsanagaḷu" by Hampa Nagarajaiah containing these inscriptions was released. On verification it is found that different sides and different pieces of inscriptions which were copied before joining together have not been properly arranged. Pieces and sides of different inscriptions are mixed up. For example inscription No. 234 in the present volume is mixed up with inscription Nos. 37-38, 60 and 68 of "Koppaḷa Śāsanagaḷu" (Front side: lines 1-5 = No. 38, lines 1-5; lines 6-10 = -; Left side: lines 1-18 = No. 37, lines 1-18; Back side: lines 1-38 = -; Right side: lines 1-7 = -; lines 8-17 = No. 60, lines 23-32; lines 18-29 = No. 68, lines 1-12). Detailed comparative chart will be published in a separate volume including Jaina inscriptions of Koppal District which is under preparation. However reference to these inscriptions is included in the present volume.

Publication of this series was encouraged by Sri Chiranjiv Singh, former Director, and Sri M.L. Shivashankara the present Director, has taken much interest in publishing the present volume. I am grateful to both of them. Dr. M.D. Sampath, Director (Epigraphy), Archaeological Survey of India, has permitted to go through the published and unpublished Annual Reports up to the year 1993-94. Sri Sharanabasappa Kolkar has provided the inscriptions published under Appendix. My thanks are also due to them. I thank Sriyuths S. Jothirlingeswarapa and N. Subramanya for typing the manuscript on computer.

Dr. V. Prakash, Director of the Central Food Technological Research Institute, Mysore, has gracefully accepted the printing work. Sri H.Y. Mahakuteshwar, Head, FOSTIS and Sri S. Umesh, Technical Officer, Sri G. Venkateshan of Printing Press, have printed this volume attractively within a short time. My grateful thanks are due to them.

Mysore
30-4-1998

Channabasappa S. Patil
Deputy Director
Directorate of Archaeology
and Museums

CONTENTS

Foreword	v
Preface	vi
Editor's Note	vii
Topographical Index	x
Dynastic Index	xii
Abbreviations	xvi
Introduction	xix
Inscriptions	
Gaṅgāvati Taluk	1
Koppaḷ Taluk	24
Kushṭagi Taluk	76
Sindhanūr Taluk	87
Yalburga Taluk	97
Appendix	121
Index	125

TOPOGRAPHICAL INDEX

Sl. No.	Village	Ins. No.
	GAṄGĀVATI TALUK	
1.	Ānegoṅdi	1-53
2.	Basāpaṭṇa	54
3.	Chikka Jantakal	55
4.	Daṇāpura	56
5.	Gaṅgāvati	57-60
6.	Haḷē Ayōdhya	61-62
7.	Hebbāḷ	63-64
8.	Hērūr	65-66
9.	Hirē-Jantakal	67
10.	Kanakagiri	68-75
11.	Kesaraṭṭi	76-77
12.	Tirumalāpuram	78
13.	Vipra	79
	KOPPAḶ TALUK	
14.	Agaḷkēra	80
15.	Aḷavaṇḍi	81-94
16.	Bahādūrbaṇḍa	95-97
17.	Bhairāpur	98
18.	Būdigumpa	99
19.	Chik-Sindōgi	100-101
20.	Chūkankal	102-104
21.	Halagēri	105-110
22.	Haḷekummaṭa	111-112
23.	Hālhaḷḷi	113
24.	Hirē-Sindōgi	114
25.	Hiṭṭināḷa	115
26.	Hosa-Goṇḍabāḷ	116
27.	Irkalgaḍh	117
28.	Kavalūr	118-125
29.	Kiḍidhāḷ	126
30.	Koppaḷ	127-240
31.	Mādinūr	241-244
32.	Munirābād	245-248
33.	Narēgal	249
34.	Śivapura	250-255
35.	Uppinabeṭagēri	256
36.	Yettinahaṭṭi	257
	KUSHṬAGI TALUK	
37.	Balloṭgi	258
38.	Bīḷagi	259
39.	Chaḷagēri	260
40.	Chandalinga (hamlet of Hanumasāgara)	261
41.	Gōvantgi	262-263
42.	Hanumasāgara	264-266
43.	Hesarūr	267
44.	Hirēmannāpura	268-270
45.	Kushṭagi	271-275
46.	Mankalkēri	276
47.	Mudēnūr	277-278
48.	Navalahaḷḷi	279-280
49.	Pura	281-289
50.	Siruguppa	290
51.	Tāvaragēra	291
52.	Yeragēri	292
	SINDHANŪR TALUK	
53.	Baḷagānūr	293-295
54.	Dēvaraguḍi	296-298

55.	Mukkunda	299-303
56.	Rauḍakunda	304
57.	Sālagunda	305-309
58.	Sindhanūr	310-317
59.	Vaḷabaḷḷāri	318-321
	YALBURGA TALUK	
60.	Āḍūr	322
61.	Arakēri	323-324
62.	Bedavaṭṭi	325
63.	Beṇkal	326-331
64.	Haḷḷiguḍi	332
65.	Iṭagi	333-340
66.	Kallūr	341-344
67.	Kukanūr	345-370
68.	Mudhōḷ	371-375
69.	Rājūr	376
70.	Saṅkanūr	377-381
71.	Taḷkal	382-384
72.	Yalburga	385-395
73.	Yeḍiyāpura	396

DYNASTIC INDEX

King	Date in A.D.	Ins. No.
MAURYA		
Aśōka	3rd cent. B.C.	127-128
CHĀLUKYAS OF BĀDĀMI		
Vikrmāditya I	7th cent.	362
Vijayāditya	7th cent.	105
Yuddhamalla Satyāśraya	7th-8th cent.	336
RĀSHṬRAKŪṬAS		
Indra	883	129
Nṛipatuṅga	9th cent.	132
Prabhūtavarsha Gōvinda	9th cent.	81
Kṛishṇa II	897	371
Kṛishṇa III (Akālavarsha Kannara)	939	335
	940	324
	964	256
Khoṭṭiga	968	337
GAṄGAS		
Mārasiṁha II	968	364
--	987	195
--	992	227
--	998	212
--	10th cent.	63
NOḶAṀBA		
Pallavarāma (Iṛiva Noḷaṁba I Dilīpa)	976	199
	986	226

King	Date in A.D.	Ins. No.
CHĀLUKYAS OF KALYĀṆA		
Taila II (Āhavamalla)	973	242
	988	45
	991	382
Jayasiṁha	997	268
Iṛivabeḍaṁga	1005	347
Vikramāditya V	1008	136
Jayasiṁha II (Jagadēkamalla)	1018	281
	1024	262
	1028	108
Sōmēśvara I (Trailōkyamalla)	1045	263, 396
	1048	101
	1053	304
	1059	79
	1061	82
	1063	305
	1066	302
	11th cent.	269, 306
Vikramāditya VI (Tribhuvanamalla, Trailōkymalladēva)	1088	245, 301
	1095	318
	1097	118, 299
	1098	343
	1100	296
	1104	267
	1107	351
	1108	297
	1112	338
	1113	380
	1117	241, 319
	1123	276

	11th-12th cent.	377, 381
	1127	352
Sōmēśvara III (Bhūlōkamalla)		
	1129	365
	1132	341, 353
	1134	300
	1136	243
	12th cent.	357
Jagadēkamalla II	1143	366
	1149	358
	12th cent.	349
Bhūlōkamalla	1154	307
Jagadēkamalla	11th-12th cent.	114
Trailōkyamalla	11th-12th cent.	250
Sōmēśvara IV (Tribhuvanamalla)		
	1185	342
	1186	123
	1190	244
	1191	294
Vīra-Sōmēśvara (Tribhuvanamalla)		
	--	334
Jagadēkamalla-Permāḍi		
	12th cent.	85
Trailōkyamalla	12th cent.	98
Taila III	1154	372
	1157	86, 354
	11th cent.	373
--	12th cent.	277
--	--	388

HOYSAḶA

Ballāḷa II	1197	88
	1203	91

KALACHURYA

Bijjaḷa II	1163	360
Rāyamurāri Sōvidēva		
	1170	361
	1171	260
	1174	125
	1175	293, 295
	12th cent.	282
Saṅkamadēva	12th cent.	283
Saṅkamadēva (II)	1177	119
	1178	124, 339, 345
	1179	120-121
	1180	122
Āhavamalla	1182	90
Siṅghaṇa	1183	333

YĀDAVA

Siṅghaṇa I	1131	359
Siṅghaṇa II	1202	298
	1231	355
	1238	379
	1240	181
Kannara	1252	378
Rāmadēva	1278	329

VIJYANAGARA

Harihara I	1342	23
	1346	171
	1349	39
Harihara II	1379	367
Harihara	14th-15th cent.	78
Kaṁpabhūpa	1383	33
Dēvarāya	14th cent.	287
Dēvarāya	--	15
Dēvarāya II	1436	49, 68
	1437	19
Narasiṅgadēvarāya (I)		
	1488	69
Kṛishṇadēvarāya	1512	70
	1514	126
	1521	174
	1527	76
	1528	308
Achyuta(dēva)rāya	1531	3
	1533	18
	1534	71
	1537	54
Sadāśiva(dēva)rāya		
	1544	67
	1547	286

	1556	35, 52
--	1591	22

BAHMANI

Muhammad Shāh I	--	152

ĀDIL SHĀHI

Ibrāhīm Ādil Shāh II		
	1603	163
	1609-10	161

MUGHAL

Aurańgzēb	1696	370

MARĀṬHA

Chhatrapati (Sāhu)	1724	185-186

SULTĀNS OF MYSORE

Haidar Ali	1778	157
	1780-81	159
	1781-82	95
Ṭīpu Sultān	1783	155
	1783-84	96

ĀSAF JĀHI

Mīr Mahbūb Ali Khān Āsaf Jāh VI	1883-84	317

MISCELLANEOUS

1st-2nd cent.	100
7th-8th cent.	166
8th cent.	107, 134, 330
8th-9th cent.	259
881	165
895	214
9th-10th	224
930	200
939	133
971	217-218
973	232
975	197, 230
976	211
977	216, 225
984	208
987	193
989	191
990	206
997	196, 202
998	213
1000	233
10th cent.	99, 130, 169
10th-11th cent.	177, 198, 201, 205, 220, 228, 231, 237-238, 240
10th-13th cent.	137-151
1001	229
1005	190
1010	236
1013	188
1018	106
1019	209
1022	207
1024	189
1025	192
1028	210
1030	239
1031	235
1032	219, 234
1033	323
1047	215
1051	204
1089	383
1090	332
11th cent.	135, 180, 203, 221, 270, 328, 350
1187	389
1194	257

12th cent. 65-66, 92, 102, 109, 170, 173, 178-179, 194, 223, 251, 271, 278, 290, 303, 322, 325-327, 340, 348, 368, 376, 385-387, 390-391, 393
12th-13th cent. 83
1204 222
1268 84, 87
13th cent. 1, 42, 93, 167-168, 182, 249, 284, 392
1390 8
1315 111
1319 9
1325 38
1345 261
1366 11
1371 13
1375 10
14th cent. 16, 21, 30, 94, 112, 117, 320, 394
14th-15th cent. 31, 32, 40
1469 12
15th cent. 5, 48, 89, 280, 309, 369, 384
15th-16th cent. 4, 7, 17, 36-37, 44, 110, 115, 252-255,
1538 61-62
1542 285
1549 344
1551 6
1561 2, 346
16th cent. 14, 29, 34, 73, 113, 172, 288, 321, 331
16th-17th cent. 289
1606-07 153
1627 56
1630 291
1657 50
1674 72
1675 74
1699 43
17th cent. 55, 274-275, 310, 312-314, 374
1724 184
1729 53
1740 64
1775-76 75
1779 154, 156, 162
1785-86 158
18th cent. 131, 264
1818-19 265
1837 57
1837-38 59
1868-69 266
1870 24
1878 25
1879 26
1898 272-273
1899-1900 164
19th cent. 58, 60, 315-316
1939-40 395
1965 27

ABBREVIATIONS AND BIBLIOGRAPHY

APGAS	:	Andhra Pradesh Government Archaeological Series
ARE	:	Annual Report on Epigraphy
ARIE	:	Annual Report on Indian Epigraphy
EI	:	Epigraphia Indica
EIAPS	:	Epigraphia Indica, Arabic and Persian Supplement
EIM	:	Epigraphia Indo-Moslemica
HAS	:	Hyderabad Archaeological Series
IA	:	Indian Antiquary
ID	:	Itihasa Darshana, Journal of the Karnataka Itihasa Academy
JESI	:	Journal of the Epigraphical Society of India
JHAS	:	Journal of the Hyderabad Archaeological Society
JRAS	:	Journal of Royal Asiatic Society
JSI	:	Jainism in South India
KB	:	Karnataka Bharati, Quarterly Journal of the Karnatak Univeristy, Dharwad
KS	:	Koppala Sasangalu
KSSP	:	Kannada Sahitya Parishat Patrike
MK	:	Manavika Karnataka, Journal of the University of Mysore, Mysore
QJMS	:	The Quarterly Journal of the Mythic Society, Bangalore
Sadhane	:	Kannada Quarterly of the Bangalore University, Bangalore
Sathya-sudha Kayaka	:	Kannada Quarterly, Sri Jagadguru Murugharajendra Vidya-Peetha, Sri Brihanmatha, Chitradurga
SP	:	Sasana Parichaya
Sugandha	:	History and Archaeology of Anegundi, by Sugandha, Unpublished thesis submitted to the University of Poona, Poona
VPR	:	Vijayanagara: Progress of Research
Waq. Mum. Bijapur	:	Waqiyat-E-Mumliqat-E-Bijapur

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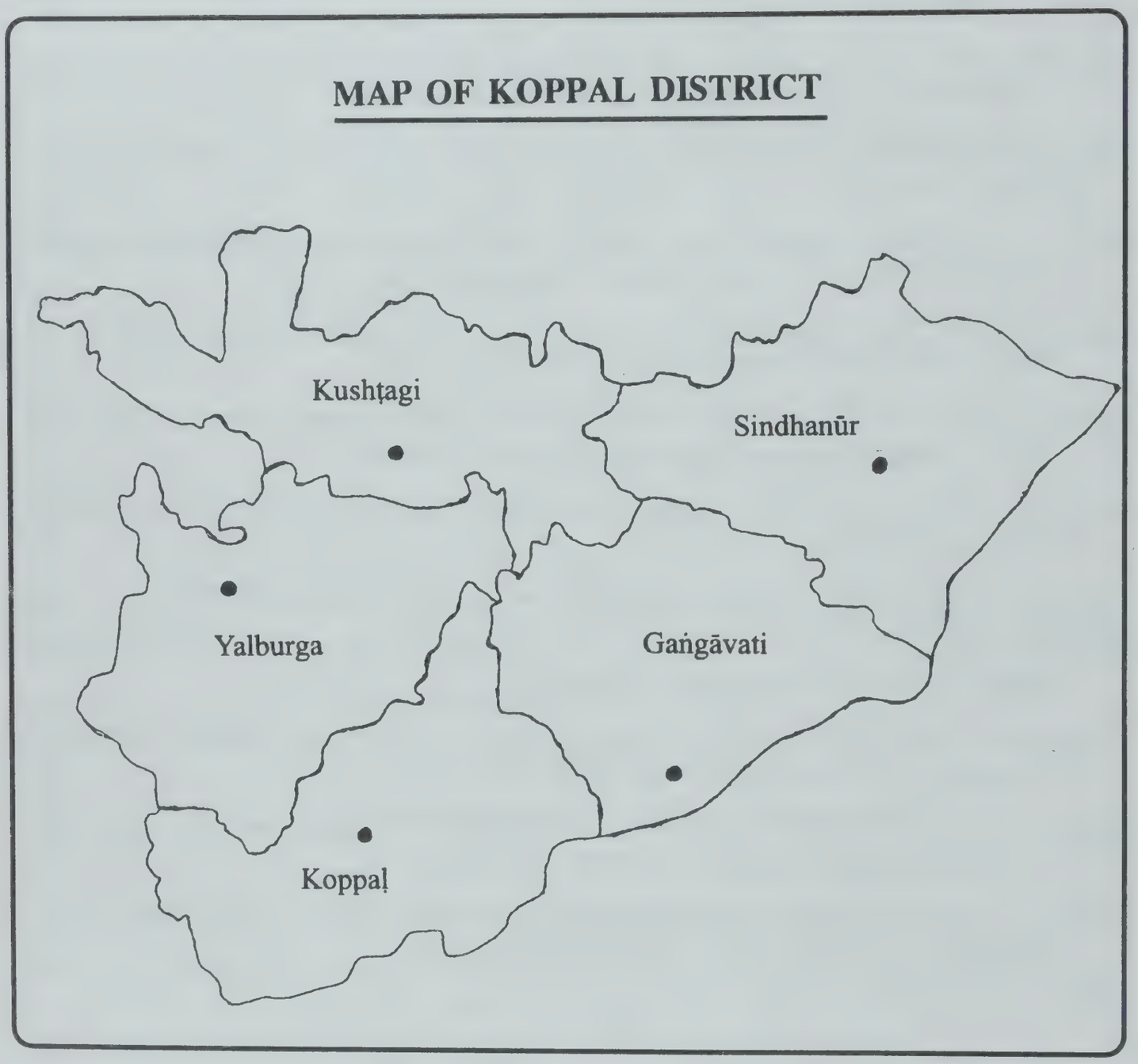
MAP OF KOPPAL DISTRICT



INTRODUCTION

This volume contains 406 inscriptions from Gaṅgāvati (88), Koppaḷ (178), Kushṭagi (35), Sindhanūr (30) and Yalburga (75) Taluks. Dynastically affiliated to the Mauryas, the Chālukyas of Bādāmi, the Rāshṭrakūṭas, the Gaṅgas, the Chālukyas of Kalyāṇa, the Hoysaḷas, the Kalachuris, the Yādavas, the Vijayanagara rulers, the Bahmanis, the Ādil Shāhis, the Mughals, the Marāṭhas and a few minor dynasties, these inscriptions through light on the political conditions, geographical divisions, economy, society and religion of the region.

Political: The earliest inscriptions in this region are of the Mauryas. Inscription Nos. 127 and 128 are minor rock edicts of emperor Aśōka of this family, who ruled the region in the 3rd century B.C. These edicts propagated Dharma (Buddhism) through the king's officers.

In the 7th and 8th centuries A.D. this District was under the rule of the Chālukyas of Bādāmi as seen from inscription Nos. 105, 336 and 362. An inscription of Vijayāditya of this family at Halagēri (No. 105) refers to Kopaṇa (Koppal). This is the earliest reference to Koppal. Rāshṭrakūṭa kings held their sway over this region in 9th and 10th centuries. During the rule of Indra of this family, *Daṇḍanāyaka* Ammarasa visited the holy place of Kupaṇa (Koppal) in 883 A.D. and made a gift to the *basadi* constructed by *Mahāsāmanta* Aḷiyamarasa of the Kadaṁba family (No. 129). During the rule of Rāshṭrakūṭa Krishṇa III, when Mahāśrīmanta was governing Beḷvola-300, Sammagāra Chanda died in an attack on Muduvoḷal in 897 A.D. (No. 371). Ganga king Būtuga Permanaḍi was governing Gangavāḍi-96000, Purigere-300 and Beḷvola-300 as a feudatory of Krishṇa III (Nos. 324, 335). Būtuga's subordinate Buṭṭayya was the *Perggaḍe* of Eḍedoṛe-2000. Būtuga Permanaḍi restored the land assessment in the regions of Beḷvola-300, Māsavāḍi-140, Kukkanūr-30 and Keḷavāḍi-300, with the approval of the king, on the occasion of his visit to the holy place of Koppal in 939 A.D. (No. 335). During the rule of the same Rāshṭrakūṭa king, *Mahāsāmantādhipati* Saṁkaraganḍa, son of Asagamarasa of Yādava-vaṁśa constructed Jayadhīra-jinālaya at Kupaṇa and *Mahāsāmanta* Roṭṭayya of the Chālukya-vaṁśa made a grant of land to it in 964 A.D. (No. 256).

Ganga king Mārasimha II was ruling over Ganga-kandarppadhavaḷa-vishaya and Gangapāḍi-96000. Kundaṇasāmi, the elder sister of the king, obtained the village Aḍḍavurage situated in Dhavaḷa-vishaya from the king and gifted it to the *Brāhmaṇa* Kōḷapāryabhaṭṭa in 968 A.D. (No. 364). Several members of the Ganga family were associated with Koppal. It was a famous Jaina centre during that period. Padmabbarasi, queen of Ganga king Permanaḍi Būtuga came to Kupaṇa, undertook *dīkshe* and died in 973 A.D. (No. 232). Raṁbaladēvi or Raṁbhādēvi, daughter of Kāvaṇabbarasi and Bāsa-bhūpati, and grand daughter of Ganga-mahipa also died in 987 A.D. (No. 195). Gonaṁbe daughter of Eraganga (No. 227), Jājjabbarasi (No. 212), Bijjabbarasi or Bijjāṁbikādēvi daughter of Būtuga Permāḍi and Padmāvati (No.188), all of the Ganga family died in 992 A.D., 998 A.D. and 1013 A.D. respectively. Kañyiyabbarasi, queen of Ganga king Rājamalladēva, died at Kopaṇa-tīrtha in 1022 A.D. (No. 207).

A large number of inscriptions belong to the Chālukyas of Kalyāṇa. Taila II, the first king of this family performed Brahmāṇḍakratu in the first year of his rule in 973 A.D. On this occasion he made a gift of the village Modeyanūr (Mādinūr) to Rēvaya Dvēdi Chaṭṭōpādhyāya Sōmayāji, who constituted it into an *agrahāra* and gave it to twenty learned Brāhmaṇas (No. 242). Taila made a grant of land to his prime minister Maṇṇamayya at Ānegondi in 988 A.D. (No. 45). In 991 A.D., the king's subordinate Śōbhanarasa was governing Eraḍaṟunūru and Banavāsi-12,000 and latter's subordinate Sāviyaṇṇa was administering Kukkanūr-30 (No. 382).

The Chōḷa army marched under Rājēndra Chōḷa into this region during the rule of Chālukya Jayasiṁha II and a battle was fought at Musangi (Maski) in about 1021 A.D.[1] The Chālukya king was successful in driving out the Chōḷas from his kingdom. Three inscriptions (Nos. 108, 262, 281) of this Chālukya king are found in the region.

Chōḷa Rājādhirāja again invaded the Chālukya kingdom during the rule of Chālukya Sōmēśvara I, sacked its capital Kalyāṇa and performed the *Vīrābhishēka* in the enemy capital and assumed the title Vijayarājēndra. However, the Chālukya records show that the Koppal District was well under their control. Once again, after a few years, Rājādhirāja accompanied by his younger brother Rājēndra II invaded the Chālukya territory. A war took place at Koppam, identified with modern Koppal, in which Rājādhirāja was killed. Then Rājēndra II took the lead and defeated the Chālukyas according to the Tamil records. Rājēndra II is said to have defeated Sōmēśvara twice. He marched against the fort of Kummaṭa, a stronghold of the Hoysaḷas, in Koppal District. Sōmēśvara pursued him there and defeated and drove him out. Hoysaḷa Vinayāditya had accepted the suzerainty of the Chālukyas.[2]

Sōmēśvara's subordinate *Mahāmaṇḍalēśvara* Ammaṇadēva was administering Niṭṭarave-70 from Karapaḍa (Karhāḍ) as capital and Kaṇṇarasa of the Sinda family was latter's feudatory in 1053 A.D. (No. 304). The Chālukya king who was camping at Bannigōḷ (in Lingasugūr Taluk, Raichur District) in 1055 A.D., while returning after quelling the disturbance at Kummaṭa, made a grant of land to a temple.[3] Sōmēśvara I made the gift of the village Musuta to god Śiva at Vipra in 1059 A.D. (No. 79). His subordinate Bāchiga was administering the village Sālagunda in 1063 A.D. (Nos. 305-306). Sōmēśvara's queen Trailōkya-mahādēvi was administering the *agrahāra* of Mukkunda in 1066 A.D. (No. 302).

Chālukya Vikramāditya VI had to face confrontation within the kingdom. The Hoysaḷa chieftains were slowly rising to power in the region south of the Tungabhadra and were entertaining territorial ambitions. Ballāḷa I of this family marched across the Tungabhadra and forced the Pāṇḍyas of Uchchangi to accept his suzerainty. Enraged by this, Vikramāditya sent his trusted feudatory Achugi II of the Sinda family, who defeated Ballāḷa, drove him back and forced him to accept the Chālukya suzerainty. Vishṇuvardhana, successor of Ballāḷa, continued the expansionist activity. He invaded the territories of the Kadaṁbas of Hāngal, took the town of Bellary, captured the fort of Kummaṭa and occupied the Beḷvola country right up to the Malaprabha river. Vikramāditya personally led the army and defeated Vishṇuvardhana in about 1122 A.D. The latter lost the newly acquired territories and he had to remain satisfied with the subordinate position under the Chālukya king.[4]

Vikramāditya VI was performing the great gifts *(mahādānas)* like *hiraṇyagarbha* at the confluence of Gautama-Gaṅga-Gōdāvari in 1088 A.D. On this occasion his feudatory *Mahāmaṇḍalēśvara* Bācharasa of the Sinda family made a grant of money to the *mahājanas* of Mukkunda *agrahāra* (No. 301). The same Sinda chief made the gifts of land at the same place to god Sōmaliṅgēśvara in 1097 A.D. (No. 299). Kēśirāja, an officer of Vikramāditya, was incharge of the *achchu-pannāyad-adhishṭhāna* (mint) and Mahādēva-bhaṭṭōpādhyāya was *Mahāpradhāna Sandhivigrahika Sarvvādhyaksha Daṇḍanāyaka* (No. 318). Bammadēvayya of Bādāvi was in charge of the toll revenue of Eraḍaṟunūru when *Kannaḍa-sandhivigrahi Manevergaḍe* Mahādēvayya was governing the province (No. 343). Mahādēva was *Mahāpradhāna Kannaḍa-sandhivigrahi Manevergaḍe Daṇḍanāyaka.* He constructed temples, a *maṭha* and a tank at Iṭagi, which was his birth place, in 1112 A.D. (No. 338). Among the feudatories of the king, *Mahāmaṇḍalēśvara* Chāmuṇḍarasa was governing Keḷavāḍi-nāḍu (No. 297) and *Mahāmaṇḍalēśvara* Daśavarman was administering Eḍedoṟe-2000 (No. 296). *Mahāmaṇḍalēśvara* Rāchamalla of the Sinda family (No. 297), *Mahāmaṇḍalēśvara* Ācharasa (No. 380) and *Mahāsāmanta Vasanta-nāyaka* (No. 319) are mentioned.

During the rule of Chālukya king Sōmēśvara III, Mahēśvarayya was *Mahāpradhāna Perjjuṅka Vaḍḍarāvuḷa Daṇḍanāyaka* (No. 341) and Rēvarasa was *Mahāpradhāna Daṇḍanāyaka* (No. 357). Chenna Bhīmayya was *Mahāpradhāna Pergaḍe* of *Mahāmaṇḍalēśvara* Bācharasa (No. 300). Permāḍi son of Ācharasa of the Sindas of Yalburga was administering Kukkanūr-30 (No. 341). In 1149 A.D., during the rule of Chālukya Jagadēkamalla II, Mammarasa *Daṇḍādhinātha* was governing Beḷvola-300 on behalf of *Mahāpradhāna* Āneya Kēsimayya, and Mēdirāja *Daṇḍanāyaka* was the *Sunkādhikāri* (No. 358). When Mallikārjuna, son of Chālukya Bhūlōkamalla, was administering Sālagunda, Nācha-Daṇḍanāyaka of that place constructed the temple of Kālakālēśvara for the merit of his father Kāḷidāsa-chamūpa in 1154 A.D. (No. 307). *Mahāmaṇḍalēśvara* Kupparasa was administering Kopaṇa-12, Beḷḷaṭṭe-12 and other places under Chālukya Jagadēkamalla (No. 114). Sinda brothers, Vira Bijjaḷa and Vikramāditya, were ruling from their capital Eraṁbaravi (Yalburga) (No. 342) and *Mahāmaṇḍalēśvara* Mallidēvarasa of the Haihayas of Moraṭa was ruling from his capital Madana-Sirivūra (Sirvar) (No. 294) during the rule of Chālukya Sōmēśvara IV. *Mahāmaṇḍalēśvara* Mallidēvarasa's queen Mākaladēvi, *Mahāmaṇḍalēśvara* Allahulidēva and his queen Abbaladēvi of the Haihaya family are also mentioned (No. 294). Rebbaladēvi, queen of Chālukya Sōmēśvara IV is also mentioned (No. 244). During the rule of Chālukya Taila III and his subordinate Chāvuṇḍarasa of the Sinda family of Yalburga, Bommaladēvi wife of *Daṇḍanāyaka* Sōvarasa constructed the temple of Harihara at Muduvoḷal (Mudhōḷ) (No. 373). *Mahāmaṇḍalēśvara* Chāmuṇḍarasa of the Sinda family made a gift of flower garden to a temple at their capital Yalburga (No. 388).

Kalachuri king Bijjaḷa II was making the *mahādānas* in the presence of god Virūpāksha of Haṁpe in 1163 A.D. On this occasion Ammaṇayya, the governor of Beḷavala-nāḍu and Vastseya-nāḍu, made the gift of the village Eḍeyahaḷḷi in Kukkanūr-30 to god Mallikārjuna of Kukanūr (No. 360). *Śrikaraṇa Bāhattara-niyōgādhipati Daṇḍanāyaka* Tējirāja was the governor of Beḷvola-nāḍu during the rule of Kalachuri king Rāyamurāri Sōvidēva. He also made the gift of

the village Haḍalagere to the same god in 1170 A.D. (No. 361). While Sōvidēva was administering Kallangere in Kisukāḍu-nāḍu, Būchirāja-daṇḍanātha was ruling Chaḷḷagere in 1171 A.D. (No. 260). Kalachuri Saṁkamadēva II was ruling from Modeganūr (Mādinūr) (Nos. 119-122, 345). Under him, Dhannugi-daṇḍanātha was governing Beḷvola in 1178 A.D. (No. 345). His another subordinate *Mahāmaṇḍalēśvara* Mallidēvarasa made a grant of land in 1179 A.D. to the god Harihara installed by Ēchimayya, the *prabhu* of Kavalūr (Kaurūru) (No. 120). His another subordinate *Mahāmaṇḍalēśvara* Bāchidēva and his son Chaṭṭigadēva made the grant of their *manneya* and *mēlāḷike* to the same god in 1180 A.D. (No. 122). Kalachuri king Singhaṇa made the grant of the village Kukanūr in Beḷvola-300 as *sarvamānya* to 1000 Mahā-Brāhmaṇas in 1183 A.D. (No. 333).

The region came under the control of the Hoysaḷas for some time. Hoysaḷa Ballāḷa II conquered Hāngal in 1178 A.D. and tried to move into Beḷvola. Kalachuri Sankama II not only pushed the Hoysaḷa army to the south but also forced Ballāḷa II to accept the overlordship of the Kalachuris.[5] An inscription of Kalachuri Sankamadēva II records that Hoysaḷa Ballāḷa II and his queen Rēvammadēvi made a grant of land to god Harihara at Kavalūr in 1179 A.D. (No. 121). But in 1203 A.D., Ballāḷa II was ruling the area independently. His queen Kētaladēvi is also mentioned in a record (No. 91).

A few inscriptions of Singhaṇa I (No. 359), Singhaṇa II (Nos. 181, 298, 355, 379), Kannara (No. 378) and Rāmadēva (No. 329) of the Yādava family of Dēvagiri are found in the region. During the rule of Singhaṇa II, Kesarasa son of Permāḍidēvarasa of the Kadaṁba family was administering from Kalukere, capital of Keḷavāḍi-370 in 1202 A.D. (No. 298).

In the first quarter of the 14th century this region was ruled by Kaṁpiladēva. Baha-ud-din, a nephew of Delhi Sultan, revolted against the Sultan and took refuge under Kaṁpiladēva. Army of Sultan Mohammad Bin Tughluk attacked Kummaṭa, the capital of Kaṁpiladēva, repeatedly. Two inscriptions at Halekummaṭa (Nos. 111-112) record death of two soldiers during the attack of Sultan's army. Kaṁpiladēva and his son Rāmanātha (Kumāra Rāma) resisted the Muslim invasion. At last they fell upon the enemy and wrought havoc in the enemy's ranks before they themselves laid down their lives in the battle.[6]

The area between the Kṛishṇa and the Tungabhadra was the bone of contention between the Vijayanagara kings and the Bahmanis earlier, and between the Vijayanagara kings and the Ādil Shāhis later. Several wars were fought for claiming authority over this region, which witnessed frequent change in the overlordship of the fighting rival kings. Several inscriptions in this area reveal that it was under the control of the Vijayanagara kings for some time. Irugapa-Daṇḍanāyaka, son of Baicha-Daṇḍanātha, was the general of Vijayanagara king Harihara I. He constructed a Jinālaya at Anegondi in 1342 A.D. (No. 23). Harihara I made a grant of land to god Kapilēśvaradēva at Anegondi in 1349 A.D. (No. 39). Harihara II made gift of the village Kukkanūr to Gaṇḍina Bhaṭṭapayya in 1379 A.D. with the conditions of rehabilitating the ruined Kukkanūr *agrahāra* (No. 367). Kaṁpabhūpa son of Harihara had a path made to the Tungabhadra at Anegondi in 1383 A.D. (No. 33). During the rule of Vijayanagara king Dēvarāya, Somayadēva-

ayya constructed a lake to the south-east of Pura (No. 287). Dēvarāya II made the grant of Kanakagiri-pēṭe to god Kanakagirinātha in 1436 A.D. (No. 68). Kṛishṇadēvarāya made grant of taxes collected from the village Kanakagiri-pēṭe and gift of three villages to the same god in 1512 A.D. (No. 70). He also made the gift of village Kiḍidahāḷa to the goddess Mahāmāyi of Hosaūra in 1514 A.D. (No. 126). On the orders of Kṛishṇadēvarāya, *Bhaṇḍārada* Timmappayya, son of *Bhaṇḍārada* Apparasayya, made a gift of the village Hiriya-Sindogi, situated in Koppaṇa-sīme which was under his *nāyakatana,* to god Chennakēśavadēva of Kopaṇa in 1521 A.D. (No. 174). Abbarāvuta was the captain of the cavalry division. *Aḷiya* Rāmaṇṇa, the *kāryakarta* of Achyutarāya, made gift of the village Sālagunda for the merit of Achyutarāya to Abbarāvuta in 1528 A.D. in recognition of his captaincy (No. 308). Achyutadēvarāya made the gift of four villages to god Kanakagirinātha of Kanakagiri in 1534 A.D. (No. 71). Virapaṇa-nāyaka made the gift of land to god Sōmēśvara at Pura for the welfare of Sadāśivadēvarāya in 1547 A.D. (No. 286).

The Bahmani and the Ādil Shāhi occupation of the region is supported by a few inscriptions at Koppal. A step-well was constructed during the rule of Bahmani king Muhammad Shāh I (No. 152). During the rule of Ibrāhim Ādil Shāh II, his humble servant Sultān Ali constructed the fort wall and the gate designated as Bab-i-Ali in 1603 A.D. (No. 163). During the rule of the same king and during the time of Murād Khān, son of Yāqut Khān, a step-well was built by Shaikh Makki, the *sarkhail* of the infantry and artillery in 1606-07 A.D. (No. 153). Ghāzi Khān, the commandant of the Koppal fort constructed a mosque in 1609-10 A.D. during the time of Yāqut Khān (No. 161).

The Mughals, the Marāṭhas, the Sultāns of Mysore and the Āsaf Jāhis of Hyderabad ruled the region after the Ādil Shāhis. During the rule of the Mughal emperor Aurangzēb, Abdur-Rasūl, brother of Shēr Khān, the *faujdār* of Gadag, constructed a mosque at Kukanūr in 1696 A.D. (No. 370). During the rule of the Marāṭha king Chhatrapati (Sāhu), Subhānajīrāya Mōre was the *Subēdār* of the Koppaḷ region in 1724 A.D. (No. 185). During the rule of Haidar Ali, Muhammad Usmān strengthened the fort of Koppaḷ and built palaces, dug tanks, canals, moats etc. in 1778 A.D. (No. 157). Muhammad Khān Bahlami was the *Qilādār* of Koppaḷ under Haidar Ali. He constructed Chānd-kuṇṭa in the Koppaḷ fort in 1780-81 A.D. (No. 159). Shaikh Muhammad, the *Qilādār* of the Koppaḷ fort, constructed the fort of Bahādūrbaṇḍa in 1781-82 A.D. (No. 95). This fort was reconstructed by Tīpu Sultān in 1783-84 A.D. (No. 96). Muhammad Khān Bahlami (Dailami), the governor of the Koppaḷ fort, also constructed some buildings and gates in the fort in 1783 A.D. during the rule of Tīpu Sultān. (No. 155). An Īdgāh was constructed at Sindhanūr in 1883-84 A.D. during the rule of Mīr Mahbūb Ali Khān Āsaf Jāh VI (No. 317).

Geograhy: Inscriptions in the region refer to several geographical divisions. From the 9th to the 13th centuries these divisions were attached with numbers. The numbers indicate number of villages included in particular division. These divisions are sometimes termed as *dēśa, nāḍu* and *vishaya.* Kuntaḷa was the largest division. It comprised of the region from the Gōdāvari in the north to the Kāvēri in the south.[7] Kukkanūr-30 and Beḷvola were included in it (No. 349). Gaṅgavāḍi-96000 was spread over the area covering Anantapur and Cuddapah Districts of Andhra

Pradesh; Tumkur, Bangalore, Kolar, Kodagu, Mandya, Mysore and Chamarajanagar Districts of Karnataka; and parts of Salem and Coimbatore Districts of Tamilnadu.[8] Dhavaḷa-vishaya or Gaṅgakandarppadhavaḷa-vishaya was a sub-division of Gaṅgavāḍi-96000 (No. 364). The village Aḍḍavurage was situated in Dhavaḷa-vishaya (No. 364). The next biggest division was Banavāsi-12000 (Nos. 378, 382). It covered the area between the rivers Varada and Tungabhadra comprising of Hāvēri, Byāḍagi, Hirēkerur, Shiggāv and Rāṇebennūr Taluks of Hāvēri District; Sirsi and Siddāpur Taluks of Uttara Kannaḍa District; and Shimoga District excluding the portion below Tungabhadra.[9]

Eḍedoṛe-2000 covered the region between the rivers Kṛishṇa and Tungabhadra, comprising of the present Koppaḷ and Raichūr Districts.[10] Karaḍikallu-300, Mosaḷikallu-300 and Keḷavāḍi-nāḍu or Keḷavāḍi-300 were the sub-divisions of Eḍedoṛe-2000. Karaḍikallu-300 or Karaḍikallu-400 comprised of the area around Karaḍakal in Lingasugūr Taluk of Raichur District. Karaḍakal or Karaḍikallu was its chief town and Mudgal was its capital. Gōvanti (Gōvantagi) was included in this division (Nos. 262-263). Moṛaṭa-300 comprised of the area around Mallaṭ (Moṛaṭa) in Mānvi Taluk of Raichūr District. Mosaḷikallu-300 comprised of the area around present Mosarkal in Dēvadurga Taluk of Raichūr District. Mādinūr (Modeyanūr) was included in Keḷavāḍi-300, a sub-division of Eḍedoṛe-2000 (No. 243). Kalukere was the capital of Keḷavāḍi-370 (No. 298).

Beḷvola-nāḍu or Beḷvola-300 covered Gadag, Naragund and Rōṇ Taluks of Gadag District; Navalgund, Hubli and Kundgōḷ Taluks of Dharwāḍ District; parts of Saundatti Taluk of Belgaum District; parts of Bādāmi Taluk of Bāgalkōṭ District; and parts of Yalburga Taluk of Koppaḷ District.[11] Kukkanūr-30 and Nareyaṁgal-12 were the sub-divisions of Beḷvola-nāḍu. Kukkanūr-30 covered the area around present Kukanūr in Yalburga Taluk of Koppaḷ District. The villages Salagara (No. 345), Kukkanūr (No. 349) and Eḍeyahaḷḷi (No. 360) were included in Kukkanūr-30. Nareyaṁgal-12 covered the area around present Narēgal in Rōṇ Taluk of Gadag District. Iṭagi was included in Nareyaṁgal-12, a sub-division of Beḷvola-nāḍu (No. 338). Beḷvola-300 and Puligere-300 were popularly known as Eraḍaṛunūru[12] (Nos. 343, 382). Puligere-300 or Purigere-300 (No. 335) covered the region south of Beḷvola upto the river Varada with Puligere (present Lakshmēshvar) in Shirahaṭṭi Taluk of Gadag District as its head-quarters.[13]

Māsavāḍi-nāḍu (No. 378) or Māsavāḍi-140 (No. 335) included the area around Ḍaṁbaḷ in Muṇḍaragi Taluk of Gadag District[14] and Koppaḷ Taluk of Koppaḷ District. Kavalūru (Kaurūru) in Koppaḷ Taluk was included in Māsavāḍi-nāḍu (No. 121). Kopaṇa-12 (No. 114) covered the area around Koppaḷ. Kisukāḍu-nāḍu (No. 260) or Kisukāḍu-70 (Nos. 259, 379) comprised of parts of Hungund Taluk of Bāgalkōṭ District.[15] Other divisions referred to in the inscriptions of the region are Beḷḷaṭṭe-12 (No. 114), Niṭṭarave-70 (Nos. 302, 304), Meḷāri-1000 (No. 263) and Vastseya-nāḍu (No. 360).

Terms used for geographical divisions from 14th century onwards are different. *Sīme* was the sub-division of *vēṇṭhe,* which in turn was the sub-division of *nāḍu.* Kopaḷa-sīme was situated in Kātarike-vēṇṭhe, a sub-division of Paḍavaṇa-nāḍu (No. 184). The village Kiḍidahāḷa was situated in Kopaṇa-vēṇṭhe in Paḍuva-nāḍu (No. 126). Other divisions mentioned in

inscriptions are Gaṅgāvati-sīme (Nos. 54, 71), Toragalla-sīme (No. 70), Navile-sīme (No. 70), Kushṭige-sīme (No. 71), Tāvaregere-sīme (No. 286) and Jentegal-māgaṇi (No. 67).

Economy: Inscriptions refer to more facilities provided for irrigation. Canals, tanks and wells were dug for irrigating lands to increase agricultural produce. Existing tanks were repaired and gifts were made for their maintenance. Ādityabhaṭṭa, alias Chauvēdibhaṭṭa dug out an irrigation canal from the river Tuṅgabhadra at Munirābād before 1088 A.D. (No. 245). Twelve Brāhmaṇas made a gift of lands for the maintenance of Piriyakere (big tank) at Pura in 1018 A.D. (No. 281). Sōmayadēvayya constructed a lake to the south-east of the same village in the 14th century (No. 287). There was a tank called Diggigere at Rauḍakunda in the 11th century (No. 304). Narasiṅga, a feudatory of Chālukya Sōmēśvara I, constructed a sluice to the tank of Ballaṁgere at Yeḍiyapura and made some gifts for its maintenance in 1045 A.D. (No. 396). Mahādēva Daṇḍanāyaka, an officer under Chālukya Vikramāditya VI, constructed a tank called Dēvigere at Iṭagi in 1112 A.D. (No. 338). Chinnamma queen of Immaḍi Uḍasi-nāyaka constructed a tank called Kanakarāyakere at Kanakagiri in 1660 A.D. (No. 404). Kanakamma, another queen of Uḍasi-nāyaka, caused digging of a well near Kanakagiri in 1668 A.D. (No. 405). Two step-wells were dug at Koppal (Nos. 152-153). A tank called Chānd-kunṭa, other tanks and canals were dug at the same place (Nos. 157, 159).

Land assessment in the regions of Beḷvola-300, Māsavāḍi-140, Kukkanūr-30 and Keḷavāḍi-300 was restored by the Gaṅga king Būtuga Permanaḍi with the approval of the Rāshṭrakūṭa king Kṛishṇa III (No. 335).

Villages were constituted into *agrahāras* and donated to the *Brāhmaṇas* for promoting education. Mādinūr (Modeyanūr) was constituted into an *agrahāra* during the rule of Chālukya king Taila II and bestowed on twenty learned Brāhmaṇas (No. 242). Baḷagānūr was constituted into an *agrahāra* by Chālukya king Vikramāditya VI (Nos. 293, 295). The *agrahāra* of Kukanūr was ruined. Vijayanagara king Harihara II donated it to Gaṇḍina Bhaṭṭapayya with the condition that the donee was to wield full authority over the township and take suitable steps for its rehabilitation (No. 367).

Most of the transactions found in inscriptions are gifts of villages (Nos. 69, 79, 345), land (Nos. 88, 91), taxes (Nos. 91, 318) and money (No. 347) to the temples for arranging worship and offerings. Such gifts were also made to some individuals (Nos. 55, 78, 343). Lands in Jenttegal-māgaṇi, described as *dēvadāya* (gifted to the deities) and *brahmadāya* (gifted to the Brāhmaṇas) were exempted from taxes (No. 67). Certain land at Mannāpura was purchased for hundred *gadyāṇas* of gold and then it was donated to the *ūroḍeya* of Narayaṅgal (No. 269).

Reference is made to different types of coins, viz., *dināra* (No. 364), *gadyāṇa* (Nos. 79, 98, 269, 301, 347) and *varaha* (No. 46). During the rule of Chālukya Vikramāditya VI, Kēśirāja was incharge of mint *(achchu-pannāyad-adhishṭhāna)* (No. 318). Types of taxes mentioned in the inscriptions are: *dhruvaka* (No. 364), *herjjuṅka* (No. 91), *sthaḷasuṅka* (No. 70), *taḷava-akiparuśa-suṅka* (No. 70) and *vaḍḍarāvuḷa* (No. 341). *Khaṇḍuga* (No. 36), *koḷaga* (No. 5, 47, 49), *kuḷa* (No.

7) and *mattar* (Nos. 79, 83, 91, 173 etc.) were the units used for measuring land. Sticks called Ādityadēvara-gaḍiṁba (Nos. 319-320) and Ādityadēvara-kōlu (No. 278) were used for measuring land.

Society: Inscriptions shed light on life of people, position of women, different professions, gifts, festivals, worship, education, music, water-sheds, feeding houses etc. in the contemporary society.

Dying in battlefield (Nos. 66, 106, 111-112, 118), in defending village (No. 371) and rescuing cows (No. 290) was considered to be of great values. It was believed that such heroes would attain heaven after their death. When husband died, his wife or wives also died by committing self-immolation (Nos. 20, 66).

Women played important role in the society. Trailōkyamahādēvi, queen of Chālukya Sōmēśvara I, was administering the village Mukkuṅda (No. 302). Some officers were serving under Rebbaladēvi, queen of Chālukya Sōmēśvara IV (No. 244). Rēvakabbe was the *gāvuṇḍi* of Muguḷi (No. 206). Some queens also joined kings in making gifts (Nos. 121, 294). Women set up images (Nos. 118), constructed temples (Nos. 173, 402), made gifts to temples (74, 262) and to individuals (No. 364), caused making of steps (No. 254), constructed tanks (No. 404) and wells (No. 405), and erected hero-stones (No. 111). Dancing girls were employed in temples. Dancing girls of Harihara temple at Kavalūr had a separate suburb *(sūḷegēri)* (Nos. 123-124). Many women, including some from royal family, who followed Jainism died by observing the religious vow of fasting (Nos. 42, 188, 191, 193, 195, 199, 201, 204, 206-207, 211-212, 214, 216, 226-227, 229-230, 239). Memorials *(nisidhi)* were erected in memory of such women (Nos. 13, 38, 192, 198, 204, 206, 210, 213, 229). Some of these memorials were erected by women.

The Brāhmaṇas were occupying prominent positions in political, educational and social life. They were ministers, officers and teachers. Many villages were developed into *agrahāras* and given to the Brāhmaṇas (No. 242). The Brāhmaṇas in the *agrahāras* were known as the *Mahājanas.* The *agrahāras* were centres of education. The Brāhmaṇas also received other gifts from kings (No. 333), officers (Nos. 67, 82, 245) and other wealthy people (Nos. 98, 354, 364).

Mummuridaṇḍa (Nos. 91, 282-283), *nakhara* (No. 170) and *nānādēśi* (Nos. 82, 91), *seṭṭi* (No. 347) were merchants, and a guild of 500 merchants was known as Ayyāvoḷe-500 (No. 170) or 500 *svāmis* of Ayyāvaḷe (No. 91). There are references to people engaged in different professions, *viz.,* agriculturists (No. 366), barbers (Nos. 399-400), boatmen (Nos. 35-36, 52-53), fishermen (No. 35), cobblers (No. 371), architects (Nos. 288, 346) and sculptors (Nos. 288, 333, 346, 364, 367, 392, 396). A guild of 300 agriculturists was known as *Gaḷeya-munūrvvaru* (No. 366).

Gifts were made by kings, officers and others for attaining merit. Different types of gifts mentioned are: gift in connection with *Brahmāṇḍakratu* (No. 242), *dēvadāya* (No. 67), *brahmadāya* (No. 67), *kanyā-dāna* (No. 82), *kavile-dāna* (No. 82), *mahādāna* (Nos. 301, 360), *hiraṇyagarbha* (No. 301) and *prīti-dāna* (No. 320).

The ruling kings took much interest in promoting education. Villages were developed into *agrahāras* and gifted to the Brāhmaṇas who engaged in imparting education. Rēvaya Dvēdi Chaṭṭōpādhyāya Sōmayāji received the gift of the village Mādinur from Chālukya king Taila II, constituted it into an *agrahāra* and bestowed it on twenty learned *Brāhmaṇas* (No. 242). A feudatory of Chālukya Jayasiṁha II made the gift of an *agrahāra* (Pura?) to *ūroḍeya* Koṇḍaya Vārilayyaṇayya (No. 281). Baḷagānūr was constituted into an *agrahāra* by Chālukya Vikramāditya VI (Nos. 293, 295). Other *agrahāras* mentioned in the inscriptions are: Aḷavaṇḍi (Nos. 85, 90), Mukkunda (Nos. 301-302), Vaḷabaḷḷāri (Nos. 318-319), Iṭagi (No. 338), Kukanūr (Nos. 351, 365-367) and Pulvige (No. 170). The *agrahāra* of Kukanūr was ruined. Vijayanagara king Harihara II gifted it to Gaṇḍina Bhaṭṭappayya with the condition of rehabilitating it and establishing seminaries for the study of the Vēdas (No. 367). *Brahmapuri* was part of town where Brāhmaṇa scholars lived. Such *brahmapuri* existed in Kavalūr (Nos. 123-124).

Temples were centres of education. Traipurusha temple at Mādinūr (Nos. 242-243), Sarasvati-maṭha at Iṭagi (No. 338) and Sarasvati temple at Kukanūr (No. 351) were the places were education was imparted.[16] A *bhaṭṭa* was reciting *Purāṇa* in the Sōmēśvara temple at Munirābād (No. 245). Donations made to the Mahādēva temple at Itagi included *bhaṭṭavṛitti* (professor's stipend).[17] *Bhaṭṭavṛitti* was also endowed at Pura (No. 283). Ādityadēva who composed the Iṭagi copper-plate had the title *Tribhuvana-vidyāchakravartin* (No. 333). The Ānegondi copper-plate is a literary composition. It consists of two *Purāṇas:* Amṛita-mathana Purāṇa and Vivāha Purāṇa (No. 1). Churning of the ocean is the subject of the former while Girijā-kalyāṇa is the subject of the latter.

Arrangements for feeding the Brāhmaṇas, ascetics, pilgrims, students, etc. were made in *satras* (feeding houses). Such *satras* existed at Alavaṇḍi (No. 82, 84), Kukanūr (No. 352, 365), Munirābād (No. 245) and Mukkuṅda (Nos. 299, 303). There were two *satras* at Kukanūr, one attached to the Mūlasthānadēva temple (No. 352) and another built by Rudrāditya Ghaisāsa, attached to the Gaṇēśvara temple (No. 365). Provision was made to feed twelve Brāhmaṇas in the *satra* at Munirābād (No. 245). A gift of land was made for feeding four Brāhmaṇas every day at Kukanūr (No. 354). A grant of money was made in Bhairapur for feeding the Brāhmaṇas (No. 98). *Aravaṇṭiges* (water-sheds) were erected for the benefit of travellers. *Aravaṇṭiges* existed at Ānegondi (Nos. 3-4, 6) and Sidrāmapura (No. 406). Planting of trees was also considered as a meritorious deed. A peepul tree was planted at Ānegondi (No. 48) and a grove was raised at Koppaḷ (No. 172).

Religion: Traditional religions, viz., Śaiva, Vaishṇava and Jaina were predominent in the region. Among them Śaivism was followed widely. Though there was religious harmony due to benevolent patronage of the rulers and others, Jainism had perished at Yalburga through the persecution of Mummaḍi Siṅga (No. 392). Many inscriptions record construction of temples affiliated to these religions, installation of images and gifts for their maintenance.

Inscriptions refer to the construction of Bhairava temple at Ānegondi (No.19), Gulugēśvara temple at Aḷavaṇḍi (No. 82), Kōṭiliṅga temple at Pura (No. 288), Kālakālēśvara temple at

Sālagunda (No. 307); Mahādēva, Chandalēśvara and Bhairava temples at Iṭagi (No. 338) and a Śaiva temple at Kukanūr (No. 347). Inscriptions also refer to the installation of images of Basavarāja at Ānegondi (No. 3), Sōmēśvara at Munirābād (No. 245) and Bāchēśvara at Mukkunda (No. 299). Vaishṇava temples constructed in the region are Lakshmīnārāyaṇa temple at Baḷagānūr (No. 294), Vishṇu temple at Mukkunda (No. 301) and Mūrti-Nārāyaṇa temple at Iṭagi (No. 338). Images of Kṛishṇa at Kesaraṭṭi (No. 76) and Kēśava at Kavalūr (No. 118), Mukkunda (No. 300) and Vaḷabaḷḷāri (No. 319) were installed. Harihara temple at Mudhōḷ (No. 373), Traipurusha temple at Mādinūr (No. 242) and Sarasvati-maṭha (temple) at Iṭagi (No. 338) were also constructed and an image of Harihara was installed at Kavalūr (No. 119).

Many inscriptions in the region refer to the Jainism. These are found at Ānegondi (Nos. 2, 8-13, 23, 38), Chūkanakal (No. 102), Koppaḷ (Nos. 129-131, 133, 135-151, 165-168, 170-171, 173, 177-182, 188-240), Uppinabeṭagēri (No. 256), Yettinahaṭṭi (No. 257), Āḍūru (No. 322), Rājūr (No. 376) and Yalburga (Nos. 387, 390-393). Inscriptions refer to the construction of Chaityālaya at Ānegondi (No. 23); *basadi* constructed by Mahāsāmanta Aḷiyamarasa (No. 129), Jinēndra Chaityālaya built by Kalyāṇakīrti (No. 136), *basadi* built by Jātiseṭṭi (No. 170), Jayadhīra Jinālaya (No. 256), all at Koppaḷ; and Pārśvanātha temple at Yalburga (No. 393). Image of Chhāya-Chandranāthasvāmi was carved at Koppaḷ (No. 131). The sculptor Sāṁsaja carved an image for the shrine of Pushpadanta (No. 178), and Pārśva and Chandraprabha images were gifted to the Kuśa Jinālaya (Nos. 179-180) at the same place. Images of Pañchaparamēshṭhi (No. 390), Chauvīsa-tīrthankara (No. 391), and Pārśvadēva (No. 392) were caused to be made to worship in the temples at Yalburga. Koppaḷ was a celebrated Jaina centre. It was called *Ādi-tīrtha* and was more famous than Śravaṇabeḷgoḷa. There were many Jaina temples at this holy place. But, reference is made only to nine temples in inscriptions, *viz., basadi* constructed by Aḷiyamarasa (No. 129), Jinēndra-Chaityālaya built by Kalyāṇakīrti (No. 136), *basadi* built by Jātiseṭṭi (No. 170), Śāntaladēviya basadi (Nos. 173, 182), Attimabbarasiya basadi (No. 173), Pushpadanta Jinālaya (No. 178), Kuśa Jinālaya (Nos. 179-180), Chaṭṭuga-vasadi (No. 197) and Jayadhīra Jinālaya (No. 256). Many people visited this holy place (Nos. 137-151). Many preceptors and devotees, including some queens and princesses, visited this place and died by observing the religious vow of fasting. *Nisidhis* were erected in memory of such people (Nos. 167-168, 171, 188-240). *Nisidhis* are also found at Ānegondi (Nos. 8-13, 38) and Yettinahaṭṭi (No. 257). An inscription of 1204 A.D. from Koppaḷ records that Boppa-seṭṭi, who is compared with Gaṅga, Niṁba, Mādhava, Chāvuṇḍa and Rēchaṇa, developed the Chaityālayas at *tīrtha* places of Koḷanūru, Lokkiguṇḍi, Kupaṇa, Baṅkāpura, Hūli, Kōgaḷi, Mulkunda, Sākepaṭṭake, Hānuṁgalu, Navilgunda, Beḷguḷa, Bandaṇikapura and Purikara (No. 222). An inscription of 13th century from Yalburga records that sovereign teacher Bāḷēndu restored the (Jaina) religion of Yalburga which had perished through the persecution of Mummaḍi Siṁga (No. 392).

Temple was a socio-religious institution, catering to the needs of people in many ways. It was serving as a bank, an employer, a repository of performing arts, an educational centre, a feeding house and a place of justice. Inscriptions record several gifts for conducting worship, festivals and various activities in temples.[18]

Maṭhas (monasteries) were religious institutions. Inscriptions refer to the Nirāsi-maṭha at Haḷe Ayōdhya (Nos. 61-62), Viraktamaṭha (No. 175) and Gaviyamaṭha (No.187) at Koppaḷ, Hirēmaṭha at Kushṭagi (No. 275), a *maṭha* at Dēvaraguḍi (Nos. 297-298), Sarasvati-maṭha at Iṭagi (No. 338) and Posamaṭha at Kukanūr (No. 347).

Islam entered the region in the 14th century when it was conquered by the Bahmanis. Inscriptions record construction of mosques at Gaṅgāvati (No. 57), Kanakagiri (No. 75), Koppaḷ (No. 161), Sindhanūr (No. 311) and Kukanūr (No. 370).

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13. Ritti, *op.cit.,* p. 337.
14. Gopal, *op.cit.,* p. 103.
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16. Patil, 1992, *op.cit.,* pp. 42-43.
17. *Ibid,* p. 43.
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GAṄGĀVATI TALUK

ĀNEGOṄDI

NO. 1

LOCATION	:	**Copper Plates discovered in a field near Kaḍe-Bāgilu gate, north of Ānegoṅdi**
DYNASTY & KING	:	--
DATE	:	13th century
LANGUAGE & SCRIPT	:	Kannaḍa
CONTENTS	:	Contains two literary compositions which are described as *Vivāha Purāṇa* and *Amṛita-Mathana Purāṇa* in the inscription. The former narrates the story of the marriage of god Śiva and goddess Pārvati, while the latter narrates the story of the churning of the ocean by the gods and the demons to get nectar.
REFERENCE	:	*VPR,* 1987-88, pp. 15-34.

NO. 2

On a large boulder east of the Gaṅgāvati road near the Kaḍe-Bāgilu gate

--

Śaka 1483 = A.D. 1561

Sanskṛit, Kannaḍa; Kannaḍa

Incomplete Jaina inscription.

VPR, 1984-87, No. 165.

NO. 3

On a boulder near Sunkada-Bāgilu gate north of the village

Vijayanagara, Achyutadēva

Śaka 1452, Vikṛiti, Māgha śu. 5, Budhavāra = A.D. 1531, January 23

Kannaḍa

Refers to a grant of land to a water-shed *(aravanṭige),* and for the worship and offerings to the god Basavarāja, installed in the north gate of Āneyagundi by Mādayya of Chavarada Konapanāyaka and Nāgayya of Penugonḍe.

VPR, 1984-87, No. 166.

NO. 4

By the side of the above on the same boulder

--

15th-16th centuries

Kannaḍa

Refers to the grant of land formerly given by Dēmarasaya to the water-shed *(aravaṭige).*

VPR, 1984-87, No. 167.

NO. 5

On the old road to the Anjanādri temple

--

15th century

Kannaḍa

Records the donation of fifteen *koḷagas* of land to the god Kapilēśvara by Narasanāyaka.

Sugandha, No. 12.

NO. 6

On a rock to the left of the road leading to Mallāpur and other villages from Ānegoṅdi

--

Śaka 1481, Virōdhi, Chaitra ba. 5 = A.D. 1551, March 26 (Śaka 1473)

Kannaḍa

Records that *Mahāmaṇḍalēśvara* Rāmarāja and Tirumaladēvarāja made a land grant for the purpose of distributing water, etc. *(aravaṭige)* to travellers.

QJMS, VII, Ins. No. IX.

NO. 7

On a boulder by the side of Ānegoṅdi-Munirābād road near Gavi-Ranganātha temple

--

15th-16th centuries

Kannaḍa

Refers to the wet land measuring *mūguḷa* belonging to the god Vīraya of Voḷaaṅgaḍi.

VPR, 1984-87, No. 168.

NO. 8

On a rock near Gavi-Ranganātha temple

--

Śaka 1312 = A.D. 1390

Kannaḍa

Defaced.

VPR, 1984-87, No. 169.

NO. 9

By the side of the above on the same rock

--

Śaka 12.2, Siddhārthi, Bhādrapada = A.D. 1319, August-September (Śaka 1241)

Kannaḍa

Refers to the *nisidi* of a person (name lost) of Bennūra.

VPR, 1984-87, No. 170.

NO. 10

On the same rock

--

Śaka 1298, Rākshasa, Kārtika ba. 2 = A.D. 1375, November 11 (Śaka 1297)

Kannaḍa

Refers to the *nisidi* of Nāgapa, son of Chikkaṇṇa of Bennūra, disciple of Madanakīrtirāvuḷa of the Mūlasangha and the Balātkāragaṇa.

VPR, 1984-87, No. 171.

NO. 11

By the side of the above on the same rock

--

Śaka 1288, Parābhava, Śrāvaṇa śu. 1, Gu(ruvāra) = A.D. 1366, July 9

Kannaḍa

Refers to the *nisidi* of Gōpiseṭṭi, son of Lakkhiseṭṭi of Hāniya, and disciple of Narēndra of the Mūlasaṅgha and the Dēsigaṇa.

VPR, 1984-87, No. 172; *QJMS,* VII, Ins. No. III.

NO. 12

By the side of the above on the same rock

--

Śaka 1391 = A.D. 1469

Kannaḍa

Defaced.

VPR, 1984-87, No. 173.

NO. 13

By the side of the above on the same rock

--

Śaka 1293, Virōdhikṛit, Āśvīja śu. 6, Sō(mavāra) = A.D. 1371, September 15

Kannaḍa

Mentions *nisidi* of Sōyiseṭṭi, daughter of Sayiti of Honnahaṭṭi.

VPR, 1984-87, No. 174.

NO. 14

--

--

16th century

Kannaḍa

Records the donation of land on the chariot path to the god Amarēśvara.

Sugandha, No. 14.

NO. 15

Painted Inscription

Vijayanagara, Dēvarāya

--

--

Reads: *Prauḍha Pratāpa Dēvarāya.*

Sugandha, No. 10.

NO. 16

On a large boulder in the valley south of the Ānegoṅdi - Munirābad road, near an isolated gate

--

14th century

Kannaḍa

Records devotion of Ānanda Siddhadēva, son of Tripurāridavve. God Śiva, pleased with the devotion of Ānanda Siddhadēva, used to come to him and accept worship. Śiva appeared in the hillock of the Kallaguse (stone gate) and bestowed boons upon Siddhanātha. At the end it records the demise of Siddhanātha.

VPR, 1984-87, No. 175.

NO. 17

On a slab near the ruined temple on the top of the hill, on the river bank, north-east of the village

--

15-16th centuries

Kannaḍa

Mentions Lingayya, son of Māḷarāvuta Lingayya.

VPR, 1983-84, No. 80.

NO. 18

On a stone in a paddy field to the right of the road leading to Gaṅgāvati from Ānegoṅdi

Vijayanagara, Achyutadēvarāya

Śaka 1455, Vijaya, Jyēshṭha śu. 15 = A.D. 1533, June 6

Kannaḍa

Records that Timmarasayya of Ānegoṅdi made a grant of land to the temple of Mahēśa, for the merit of the king.

QJMS, VII, Ins. No. VII.

NO. 19

On a slab in the banana grove outside the village

Vijayanagara, Prauḍhapratāpa Dēvarāya (II)

Śaka 1358, Naḷa, Phālguṇa śu. 1, Maṅgaḷavāra = A.D. 1437, February 6

Kannaḍa

In cursive script. Refers to the construction of the temple of Bhairavadēva.

QJMS, VII, Ins. No. VI; *ARIE,* 1958-59, No. B 681.

NO. 20

On a rock on the bank of the river, north-east of the village

--

Durmukhi, Phālguṇa śu.., Ā(divāra)

Kannaḍa

Records the death of Vīra Timmāyi, wife of Nāgiseṭṭi the son of Bhayiriseṭṭi. States that Vīra Timmāyi entered fire when her husband Nāgiseṭṭi died.

VPR, 1984-87, No. 176.

NO. 21

On a stone built into the fort near the north gate, adjacent to the village

--

14th century

Kannaḍa

Records the witness of Vīraya(?) of Śaṁbuliṅga belonging to Rāyadurga.

VPR, 1984-87, No. 177.

NO. 22

On a slab built into the platform behind the Raṅganātha temple

Vijayanagara, -

Śaka 1512, Khara, Vaiśākha ... = A.D. 1591, April-May (Śaka 1513)

Telugu

Defaced. Refers to *Mahāmaṇḍalēśvara* Rāmarāja. Details of the grant are lost.

ARIE, 1958-59, No. B 677.

NO. 23

On slab built into the wall of the Jaina temple

Vijayanagara, Harihara (I)

.... Chaitrabhānu, Vaiśākha śu. 3, Monday = A.D. 1342, April 8

Sanskṛit, Kannaḍa

Partly broken. Records that Irugapa-*daṇḍanāyaka,* son of Baicha-*daṇḍanātha,* the general of Harihara, constructed a *chaityālaya* probably at the instance of the latter. The name of the city in which it was constructed is lost but it is stated to be situated in Kuntala-*vishaya* in Karnāṭa-*maṇḍala.* Also gives the genealogy of the Jaina teachers.

ARIE, 1958-59, No. B 678.

NO. 24

On slab lying on the roadside near the Gaṇapati temple

--

Śaka 1792 = A.D. 1870

Telugu

Mentions *Rājādhirāja Rājaparamēśvara* Vīra-Veṅkaṭa-Mahārāyalu.

ARIE, 1958-59, No. B 674.

NO. 25

--

Telugu

Śaka 1800 = A.D. 1878

--

Mentions Śrī Raṅgamma-Amagāru.

Sugandha, No. 34.

NO. 26

--

--

Śaka 1801 = A.D. 1879

Telugu

Mentions Śrī Naṅdiyāla Śrī Lakshmīdēvamma-Amagāru.

Sugandha, No. 35.

NO. 27

On a slab lying near the house of Veṅkaṭaramaṇarājulu

--

Śaka 1887 (?) = A.D. 1965

Telugu

Mentions *Rājādhirāja Rājaparamēśvara* Tirumalarāyalu.

ARIE, 1958-59, No. B 675.

NO. 28

Another slab lying near the house of Veṅkaṭaramaṇarājulu

--

Śaka....., Māgha śu.., eclipse

Kannaḍa

Badly worn out. Mentions *Mahāmaṇḍalēśvara* Rāmarāja and Timmarāja and records a grant by the latter for the merit of the former.

ARIE, 1958-59, No. B 676.

NO. 29

On a hero-stone

--

16th century

--

Refers to Balka Bappaiyaka.

Sugandha, No. 16.

NO. 30

On a boulder at the foot of the hill south-west of the village

--

14th century

Kannaḍa

Refers to the palace *(aramane)* of Tippaṇṇa-oḍeya.

VPR, 1984-87, No. 178.

NO. 31

On a large boulder west of the Huchchappayyamaṭha

--

14th-15th centuries

Kannaḍa

Refers to the land of Bayaṇṇa.

VPR, 1984-87, No. 179.

NO. 32

On a rock north-east of the Huchchappayyamaṭha

--

14th-15th centuries

Sanskṛit, Kannaḍa

Records obeisance to god Śiva.

VPR, 1984-87, No. 180.

NO. 33

On a boulder on the bank of the river near the ferry-point

Vijayanagara, Kaṁpabhūpa

Śaka 1304 *(chandra-anala-nabha-vēda),* Rudhirōdgārin = A.D. 1383 (Śaka 1305)

Sanskṛit, Kannaḍa

Seems to state that Kaṁpabhūpa (son of Harihara) had a path made to the Tuṅgabhadra.

QJMS, VII, Ins. No. IV; *ARIE,* 1958-59, No. B 682.

NO. 34

On a rock on the bank of the river near the ferry-point

--

16th century

Kannaḍa

Badly effaced.

ARIE, 1972-73, No. B 117.

NO. 35

On a boulder on the river bank near the ferry-point

Vijayanagara, Sadāśivarāya

Śaka 1478, Ānanda, Chaitra śu. 1, Gu(ruvāra) = A.D. 1556, March 12. The cyclic year is a mistake for Ānala.

Kannaḍa

Records donations to Mahāliṅga-oḍeya of Aṁbalï by 14 fishermen and 300 boatmen of Ānegoṅdi.

QJMS, VII, Ins. No. VIII; *ARIE,* 1958-59, No. 683; *VPR,* 1983-84, No. 76.

NO. 36

On a boulder on the river bank near the ferry-point

--

Śrīmukha, Jyēshṭha śu. 5 (15th-16th centuries)

Kannaḍa

Records the rights given to the boatmen of Ānegoṅdi. One *khaṁḍuga* of wet land was given free of taxes in the village Rāmāpura earlier by Timmarājeya and the same was confirmed and continued by Śrīraṅgarāja.

VPR, 1983-84, No. 77.

NO. 37

On a boulder on the river bank near the ferry-point

--

15th-16th centuries

Kannaḍa

Records that the steps were made by Malarāya.

VPR, 1983-84, No. 79.

NO. 38

On a boulder in the Tungabhadra river, near the 64-pillàreḍ maṇḍapa

--

Śaka 12[47], Krōdhana, Vaiśākha śu. 10, Maṅgaḷavāra = A.D. 1325, April 23

Kannaḍa

Damaged. Refers to the *nisidhikas* of a *rāyarājaguru* and Sōvakka.

QJMS, VII, Ins. No. II; *ARIE,* 1972-73, No. B 114.

NO. 39

On rock south of the Chintāmaṇi-maṭha

Vijayanagara, Harihara (I)

Śaka 1271, Virōdhi, Āśvayuja ba. 13, Guruvāra = A.D. 1349, October 10, Saturday not Thursday

Kannaḍa

Damaged. Records that the king made a grant of land in Hebbāḷ to the god Kapilēśvaradēva of Bhāskarakshētra in Hastināpura (i.e. modern Ānegoṅdi).

ARIE, 1972-73, No. B 115; *VPR,* 1983-84, No. 74.

NO. 40

On the same rock south of the Chintāmaṇi-maṭha

--

14th-15th centuries

Kannaḍa

Mentions Kāsyapa Rudra, an individual.

VPR, 1983-84, No. 75.

NO. 41

On pillar in the Chintāmaṇi-maṭha

--

Śaka .....

Kannaḍa

Fragmentary. Only a part of the first two lines are preserved.

ARIE, 1958-59, No. B 679.

NO. 42

On a boulder in the river opposite to the Chintāmaṇi-maṭha

--

Hēmaḷaṁba, Pushya, Thursday (13th century)

Sanskṛit, Kannaḍa

Records that Kalubāyi, wife of *Pradhāna* Buddharāja died by *Samyaktva-vrata.*

ARIE, 1958-59, No. B 680.

NO. 43

On a boulder near the Chintāmaṇi-maṭha on the bank of the Tuṅgabhadra

--

[Pra*]mādi, Mārgaśira śu. 1, Ā(divāra)= A.D. 1699, November 12

Kannaḍa

Damaged and incomplete. Rèfers to Immaḍi Kapilēśvaradēva.

QJMS, VII, Ins. No. V; *ARIE,* 1972-73, No. B 118; *VPR,* 1983- 84, No. 78.

NO. 44

On a boulder near a cave on the left bank of the river at Kōṭiliṅga

--

15th-16th centuries

Kannaḍa

Mentions cave of Bommadēva.

VPR, 1984-87, No. 39.

NO. 45

On a stone kept as a stepping stone to ascend from the Paṁpā tank to the Lakshmī temple

Chālukyas of Kalyāṇa, Āhavamalla (Taila II)

Śaka 910, Sarvadhāri, Mārgaśira śu. 1 = A.D. 988, November 13

Kannaḍa

Records a land grant by the king to his prime minister Maṇṇamayya.

QJMS, VII, Ins. No. I.

NO. 46

On a rock near the head sluice of the dam across the Tuṅgabhadra near the deserted village Shāṇāpur

--

Viśvāvasu, Mārgaśira śu. 8

Kannaḍa

Records that Narasanāyaka made a land grant of six *varahas* in value for the worship of god Siddha.

QJMS, VII, Ins. No. X.

NO. 47

On a rock in a paddy field to the left of the road leading to Shāṇāpur and close to Ānjanēya-guḍḍa

--

Svabhānu, Mārgaśira ba. 6, Budhavāra

Kannaḍa

Records that Nāgaṇṇadēva of Āneguṇdi made a land grant of eighteen *koḷagas* in Rāmāpura for the worship of god Hanumaṅtadēva of Aṅjanadēvi.

QJMS, VII, Ins. No. XI.

NO. 48

On a hero-stone lying near the hill locally known as Tārā-parvata

--

15th century

Kannaḍa

States that Billa Kāchappa planted a peepul tree *(araḷeyamara).*

ARIE, 1972-73, No. B 116.

NO. 49

On a stone of a seven-headed serpent on the east of Mylār Pagōḍa

Vijayanagara; Prauḍha Pratāpa Dēvarāya (II)

Śaka 1358, Naḷa = A.D. 1436, (Anala)

--

Records grant of four *koḷagas* of paddy fields at Ānegoṅdi in free gift to the god Tiruveṅgaḷanātha.

Sugandha, No. 9.

NO. 50

Silver Plate in the custody of the present descendant of the Ānegoṅdi Royal family

--

Śaka 1579, Hēmaḷaṁbi, Vaiśākha śu. 12 = A.D. 1657, April 15

--

Records the grant of the Taluks of Ānegoṅdi Saṁsthāna by Śrī Vīra Śivāje Rāja to Rājiśrī Tircomal Gossami.

Sugandha, No. 31.

NO. 51

Seal in the custody of the present descendant of the Ānegoṅdi Royal family

--

--

--

Mentions Gavi Raṅganātha as the patron deity of the Saṁsthāna.

Sugandha, No. 37.

NO. 52

Copper Plate in the custody of Śrī Aṁbiga Tāyappa

Vijayanagara, Sadāśivarāya

Śaka 1478, Ānaṅda, Chaitra śu. 1 = A.D. 1556, March 12, (Anala).

--

Records grant of land to Nāgayōgi and Basavayōgi who were the leaders/heads of the *aṁbigas* (boatmen).

Sugandha, No. 22.

NO. 53

Brass Plate in the custody of Śrī Aṁbiga Tāyappa

--

Śaka 1651 = A.D. 1729

--

Confirms the land given earlier to the boatmen and bestows the title of *katti* on the family of boatmen.

Sugandha, No. 32.

BASĀPAṬṆA

NO. 54

On a slab in front of the Āñjanēya temple

Vijayanagara, Achyutarāya

Śaka 1459, Hēmaḷaṁba, Śrāvaṇa ba. 14, Saturday = A.D. 1537, August 4

Kannaḍa, Nāgari

Very much damaged. Refers to the village Vipra... situated in Gaṅgāvati-sīme and *suvarṇādāya.*

ARIE, 1972-73, No. B 119.

CHIKKA JANTAKAL

NO. 55

On a big boulder in the out-skrits of the village towards north

--

Vikṛiti, Jyēshṭha śu. 1 (17th century)

Kannaḍa

.Records an agreement with regard to the apportionment of the village equally between one party of two people including Hanuma-jagali, and the other party consisting of Mādegavuḍapa-jagali of Hiriya-Jentegal, Tenta-jagali and Kaṁsa, son of Gauḍapa Lakha-jagali. Mala-jagali, *sēnabōva* Timmarasa and Hoṁne-jagali were among the witnesses.

ARIE, 1972-73, No. B 120.

DAṆĀPURA

NO. 56

On a slab in front of the Āṅjanēya temple

--

Śaka 1549, Prabhava, Chaitra śu. 10 = A.D. 1627, March 16

Kannaḍa

Badly damaged. Seems to record the grant of the village [Da]ṇāyakapura.

ARIE, 1972-73, No. B 121.

GAṄGĀVATI

NO. 57

Facade of the Bhīkū Miyān-kī-Masjid, outside the town

--

A.H. 1253 (& chronogram) Ramadān 4 = A.D. 1837, December 2

Persian verse, Nastalīq

Records the construction of a mosque by Ghulām Husain (entitled) Saf Figanud-Daula.

Waq. Mam. Bijapur, pt. III, p. 671; *ARIE,* 1984-85, No. C 134.

NO. 58

Above the central mihrab of the same mosque

--

19th century

Arabic, Naskh

Contains religious text *(Basmala, Qurān,* Chapter LXXII, verse 18 and First Creed).

ARIE, 1984-85, No. C 135.

NO. 59

On the northern wall of the prayer hall of the same mosque

--

A.H. 1253 = A.D. 1837, April 7 - A.D. 1838, March 26

Arabic, Naskh & Nastalīq

Contains religious text *(Basmala* and *Qurān,* Chapter, LXXII, verse 18 and First Creed) and names of the first four Caliphs.

ARIE, 1984-85, No. C 136.

NO. 60

On the southern wall of the prayer hall of the same mosque

--

19th century

Arabic, Naskh

Contains religious text *(Qurān,* Chapter CXIV).

ARIE, 1984-85, No. C 137.

HAḶĒ AYŌDHYA

NO. 61

On a stone in front of the Paṁpāpati temple

--

Śaka 1461 (current), Viḷaṁbi, Śrāvaṇa ba. 12, Wednesday = A.D. 1538, August 21

Kannaḍa

Badly damaged. Mentions Nirāsi-maṭha in line 3.

ARIE, 1972-73, No. B 122.

NO. 62

On a stone in the field behind the Paṁpāpati temple

--

Śaka 1461 (current), Viḷaṁbi, Śrāvaṇa ba. 12, Wednesday = A.D. 1538, August 21

Kannaḍa

Records that Yelachaṁṇa-ayanavaru made the grant of a garden as a *mānya* to the Nirāsi-maṭha in the charge of Cheṁna-mallikārjuna-voḍeyaru to conduct the worship of god Śiva.

ARIE, 1972-73, No. B 123.

HEBBĀḶ

NO. 63

On a stone in the *mukha-maṇḍapa* of the Sōmaśēkhara temple

Gaṅga, -

10th century

Kannaḍa

Damaged and fragmentary. Begins with the expression Satyavākya-Koṅguṇi... and other phrases such as Kōlāḷapuravarēśvara and Padmāvatilabdhavaraprasāda etc., and refers to a *mahādēvi* and Sōmayya-nāyaka.

ARIE, 1972-73, No. B 124.

NO. 64

On a stone in front of the dilapidated Āṅjanēya temple

--

Raudri, Jyēshṭha śu. 11, Monday = A.D. 1740, May 26

Kannaḍa

Badly damaged. Mentions *sāhēbaru* in line 3.

ARIE, 1972-73, No. B 125.

HĒRŪR

NO. 65

On a hero-stone in front of the Kallēśvara temple

--

Year 3, Kīlaka, Āshāḍha ba. 5 (12th century)

Kannaḍa

Damaged. Seems to record the grant of land and the death of Mādi-*gāmuṇḍa* during the cattle-raid. Amitarāśi, the *āchāryya* of the deity Karttamēśvara is mentioned.

ARIE, 1972-73, No. B 126.

NO. 66

On another hero-stone in front of the same temple

--

12th century

Kannaḍa

Damaged. Seems to record the death of *perggaḍe* Jinayya in a battle followed by the death of his wife Kāvabbe.

ARIE, 1972-73, No. B 127.

HIRĒ-JAṄTAKAL

NO. 67

On a slab set up in front of the Āṅjanēya temple

Vijayanagara, Sadāśivarāya

Śaka 1466, Krōdhi, Āshāḍha śu. 15, Friday, lunar eclipse = A.D. 1544, July 4

Kannaḍa

Records that Dēmarasayya of Chandragiri exempted *(sarvamānya)* the lands in Jenttegal-*māgaṇi* described as *dēvadāya* and *brahmadāya* (names of the deities and Brāhmaṇas and their shares given) from *bījavari, mariyāde* etc., on the occasion of the lunar eclipse for the merit of the king *mahāmaṇḍalēśvara* Rāmarāja and his brother Veṅkaṭādrirāja.

ARIE, 1972-73, No. B 128.

KANAKAGIRI

NO. 68

On a slab in front of the Kanakāchala-Lakshmīṇṛisiṁhasvāmi temple

Vijayanagara, Prauḍhadēvarāya (II)

Śaka 1358, Naḷa, Kārttika śu. 12 = A.D. 1436, October 21 (Anala)

Kannaḍa

Records that the king made the grant of the village Kanakagiri-pēṭe to the deity Kanakagirināthadēva for the *amṛitapaḍi* and other services.

ARIE, 1972-73, No. B 129.

NO. 69

On the same slab

Vijayanagara, Narasiṅgadēvarāya (I)

Śaka 1410, Kīlaka, Śrāvaṇa ba. 8 = A.D. 1488, July 31

Kannaḍa

Records the grant of the villages Goverahaḷḷi along with Kāluvaḷḷi, and Khēḍa for *amṛitapaḍi* services of the same deity.

ARIE, 1972-73, No. B 130.

NO. 70

On the same slab

Vijayanagara, Kṛishṇadēvarāya

Śaka 1434, Āṅgirasa, Āshāḍha śu. 12 = A.D. 1512, June 26

Kannaḍa

Records that the king made the grant of the taxes *sta(stha)ḷa-suṁka* and *taḷavā-ākiparuśa-suṁka* collected from the village Kanakagiri-pēṭe and the gift of the villages Chiṁnāpura, Yiḍugallakaḷasaga-grāma and Bhairāpura, the last two being situated in Toṛagalla-sīme and Navile-sīme respectively, for the *amṛitapaḍi* service of the same deity.

ARIE, 1972-73, No. B 131.

NO. 71

On the same slab

Vijayanagara, Achyutadēvarāya

Śaka 1455, Vijaya, Māgha śu. 7 = A.D. 1534, January 21

Kannaḍa

Records that the king made the grant of the villages Yiṅgaḷadahāḷa in Kushṭige-sīme, Achutarāya-Mallāpura in Guḍḍa Gaṅgāvati-sīme, Siddanahāḷa and Rāmāpura for maintenance of the services like *amṛitapaḍi, aṅgaraṅgavaibhōga, paṁchaparva* etc.

ARIE, 1972-73, No. B 132.

NO. 72

On another slab in front of the same temple

--

Śaka 1596, Ānanda, Chaitra śu. 1, [Aśvati], Saturday = A.D. 1674, March 28

Sanskṛit and Kannaḍa, Kannaḍa

Introduces Yimmaḍi Vuḍusi-nāyaka described as *mahānāyaṁkāchārya* and *nāyakaśirōmaṇigaḷu* and contains a passage proclaiming the supremacy of god Śrīman-Nārāyaṇasvāmi in relation to the other two of the Trinity.

ARIE, 1972-73, No. B 133.

NO. 73

On another slab in front of the same temple

--

Āṅgirasa, Māgha śu. 12 (16th century)

Kannaḍa

Badly damaged. Seems to record the grant of land. Mentions Kanakagiri-sīme and *sēnabōva* Mallarasa.

ARIE, 1972-73, No. B 134.

NO. 74

On a slab on the floor near the *dhvajastaṁbha* in the same temple

--

Śaka 1596, Ānanda, Phālguṇa śu. 14 = A.D. 1675, February 28

Kannaḍa

Records that Chiṁnājamma, the queen *(rāṇivāsa)* of Yimmaḍi Vuḍacha-nāyaka of the Gu[ju]la family, made the gift of a stone-bed *(kallahāsike-sēve)* to the temple of Kanakagiri-nātha.

ARIE, 1972-73, No. B 135.

NO. 75

Loose slab in possession of one Mastān Sāhib

--

A.H. 1189 (& chronogram) = A.D. 1775, March 4 - A.D. 1776, February 20

Persian verse, Nastalīq

Records that Matī Sāhib, the disciple of Sayyid Murtaḍā Qādirī constructed a mosque. Siddiq *alias* Mirza Munshi, a native of Surat (in Gujarat) composed the text.

ARIE, 1984-85, No. C 138.

KESARAṬṬI

NO. 76

On a slab lying in front of the Kṛishṇa temple

Vijayanagara, Kṛishṇadēvarāya

Śaka 1447, Sarvajit, Śrāvaṇa ba. 8 = A.D. 1527, August 19 (Śaka 1449)

Kannaḍa

Records that Krushṇaya, son of Koṇḍā-jeṭi consecrated the deity Krishṇa in the village Kesarahaṭi. Timmaya, son of Jeṭayya of Bhāradvāja-gōtra and Timā-jeṭi, son of Kākiti-jeṭi of Gautama-gōtra made a grant of land for the *amṛitapaḍi* service of the same deity. Also records the distribution of *suvarṇādāya* between the deity and the *sthānikas* as one share to the former and two to the latter who have to maintain the *pañchaparvas* etc. for the deity.

ARIE, 1972-73, No. B 136.

NO. 77

On a stone in a field called 'Mallagauḍana-paṭṭi'

--

In late characters

Kannaḍa

Damaged and fragmentary. Seems to record the grant of land *(mānyaṁ).*

ARIE, 1972-73, No. B 137.

TIRUMALĀPURAM

NO. 78

On a stone in the field of Shri A. Kōdaṇḍarāmappa

Vijayanagara, Harihararāya

14th-15th centuries

Kannaḍa, Nāgari

Records that the king made the grant of land in the village Bukkāpura on the occassion of solar eclipse to Dēvaṇa-dīkshita.

ARIE, 1972-73, No. B 138.

VIPRA
(deserted village)

NO. 79

On a stone fixed into the left wall of the *mukhamaṇḍapa* of the Śiva temple on the bank of the Tuṅgabhadra, locally known as Dēvaghāt

Chālukyas of Kalyāṇa, Trailōkyamalla (Sōmēśvara I)

Śaka 981, Vikāri, Śrāvaṇa puṇṇami, Thursday, lunar eclipse = A.D. 1059, July 27, Tuesday

Kannaḍa

Records the gift of the village Musuṭa by the king when he was in the *nelevīḍu* of Beṇṇekal to god Śiva for undertaking new works and repairs. Also records grant of 2 *mattars* of land in the village Vipranārāyaṇa and a gift of 5 *gadyāṇas* for the *aṅgabhōga* of the same deity.

ARIE, 1972-73, No. B 139; *VPR,* 1988-91, No. 3.

KOPPAḶ TALUK

AGAḶKĒRA

NO. 80

On slab built into the *bēvinakaṭṭe* at the entrance into the village

--

In late characters

Kannaḍa

Mentions Gaṅga-paṁḍitaru and refers to *taḷvārika* and *sattige-māṁnya.*

ARIE, 1964-65, No. B 408.

AḶAVAṆḌI

NO. 81

On a slab set up behind the house of Kammāra-maneya Siddhaliṅgappa

Rāshṭrakūṭa, Prabhūtavarsha Gōyi[nda]

9th century

Kannaḍa

Badly damaged. Seems to record gifts of land, house and tax-income.

ARIE, 1964-65, No. B 409.

NO. 82

On slab set up in Jāṇagāra-Ōṇi

Chālukyas of Kalyāṇa, Trailōkyamalla (Sōmēśvara I) ruling from Kalyāṇapura

Śaka 983, Plava, Pushya śu. 10, Monday, Uttarāyaṇa-saṁkrānti = A.D. 1061, December 24

Kannaḍa

Records that Karuva-Gulgimayya, a subordinate of Iṛivabeḍaṅgadēva caused the construction of a *piriya-maṇṭapa,* a stone temple, a *satra,* a *satrada mane* and a village gate. Karuva-Barmmayya, son of Gulgimayya, endowed lands for their maintenance. The lands were entrusted into the hands of the 400 *mahājanas* of Aḷaviṇḍi. Malla wrote the record. Gulgimayya further made many other gifts including *kanyā-dāna, kavile-dāna* and footwears to the *brāhmaṇas, nānādēśis* and others. Also refers to the death of Gulgimayya after having led the life of a recluse.

ARIE, 1964-65, No. B 410; *SP,* No. 20.

NO. 83

On the same slab

--

Year 4, Pramādi, Śrāvaṇa śu. 12, Sōmavāra, Uttarāyaṇa-Saṅkramaṇa. Irregular (12th-13th century)

Kannaḍa

Records that *herggaḍe* Mūlimayya, the *marmma[ga]* (grandson ?) of Karuvara-Hāchimayya made the grant of six *mattar* of land to the temple of Gulugēśvara after offering *pādapūja* to the 400 *mahājanas* of Aḷaviṇḍi.

ARIE, 1964-65, No. B 411; *SP,* No. 20.

NO. 84

On the same slab

--

Śaka 1191 (current), Vibhava, Vaiśākha śu. 15, Monday = A.D. 1268, April 28, Saturday (Śaka 1190)

Kannaḍa

Records that Sōmayya and Noṇaṁbayya, son of Mallaya, obtained from the 400 *mahājanas* of Aḷaviṇḍi as *vijaya-śrīmānya,* the *sthāna* of god Gulugēśvara, and the house and land belonging to the *satra,* which they were required to maintain.

ARIE, 1964-65, No. B 412; *SP,* No. 20.

NO. 85

On broken slab lying in the Siddhēśvara-maṭha

Chālukyas of Kalyāṇa, Jagadēkamalla-Permāḍi

12th century

Kannaḍa

Badly worn out and incomplete. Contains descriptive passages on the greatness of the *agrahāra* of Aḷaviṇḍi and its 400 *mahājanas.*

ARIE, 1964-65, No. B 413; *SP,* No. 19.

NO. 86

On another broken slab in the same maṭha

Chālukyas of Kalyāṇa, Trailōkyamalla (Taila III)

Regnal year 9, ..., Mārgaśira śu. 5, Sōmavāra, Saṁkramaṇa, vyatipāta = A.D. 1157, November 9, Saturday

Kannaḍa

Beginning lost and badly worn out. Seems to record grants of lands, shop, money etc., by Kēśava to his god.

ARIE, 1964-65, No. B 414; *SP,* No. 19.

NO. 87

On the same slab

--

Śaka 1191, Vibhava, Vaiśākha śu. 15, Sōmavāra = A.D. 1268, April 28, Saturday (Śaka 1190)

Kannaḍa

Records that Mallayya of the Vasishṭha-gōtra obtained the grants recorded in No. 86 above, as *[Vijaya-śrī-mānya],* from the 400 *mahājanas* of Aḷaviṇḍi.

ARIE, 1964-65, No. B 415; *SP,* No. 19.

NO. 88

On another slab in the same maṭha

Hoysaḷa, Vīra-Ballāḷa II

Regnal year 24, Piṅgaḷa, Mārgaśira śu. [13], Sunday = A.D. 1197, November 23

Kannaḍa

Badly worn out. Seems to record a *śrīmānya* gift of 11 house-sites

ARIE, 1964-65, No. B 416.

NO. 89

On the pedestal of the Gajalakshmi image in the same maṭha

--

15th century

Sanskṛit (corrupt), Kannaḍa

Contains a stanza in praise of the devotees of god Nārāyaṇa.

ARIE, 1964-65, No. B 417.

NO. 90

On a slab in the field of Pāmāji-hola

Kalachuri, Āhavamalla

Regnal year 2, Plava, Māgha śu. 13, Monday = A.D. 1182, January 19, Tuesday

Kannaḍa

Records a grant of land for providing *tāṁbūla* to the 400 *mahājanas* of the *agrahāra* of Aḷaviṇḍi.

ARIE, 1964-65, No. B 418.

NO. 91

On a slab set up in front of the ruined temple of Īśvara

Hoysaḷa, Vīra Ballāḷa II

Śaka 1125, Duṁdubhi, Māgha ba. Amavāse, Sōmavāra, solar eclipse = A.D. 1203, February 13, Thursday (Śaka 1124)

Kannaḍa

Records a grant of houses and land, as *vijaya-śrī-mānya,* with the permission of the 400 *mahājanas* of Aḷaviṇḍi to god Ranganātha by Chaüḍa-bhaṭṭōpādhyāya, son of Mahāvishṇu. Also records that Gaṅgarasa made two grants of lands, totalling 12 *mattars* to the same deity. Further records that Saṁkaṇṇa, the *mahāpradhāna* of Billayya, the son of the king and his chief queen Kētaladēvi, made a grant of a portion of the income from *herjjuṁka* and other taxes to the same deity. Refers to the *Ubhaya-nānādesis, Mummuri-daṇḍas* and the 500 *svāmis* of Ayyāvaḷe.

ARIE, 1964-65, No. B 419; *SP,* No. 21.

NO. 92

On slab set up outside the village gates

--

12th century

Kannaḍa

Badly worn out and illegible. Refers to the 400 *mahājanas.*

ARIE, 1964-65, No. B 420.

NO. 93

On slab outside the Tuppada-maṭha

--

13th century

Kannaḍa

Reads: *Śrī-mānyada keyi.*

ARIE, 1964-65, No. B 421.

NO. 94

On pillar in the Gōṇisvāmi temple

--

14th century

Kannaḍa

Partly worn out. Seems to register grants of money, land, oil-mill etc., and stipulates that the 400 *mahājanas* should protect the grants.

ARIE, 1964-65, No. B 422.

BAHĀDŪRBAṆḌA

NO. 95

Over the small door of a room to the left of the upper gateway of the fort

Sultāns of Mysore, Haidar Alī

A.H. 1196 (words), Muharrām = A.D. 1781, December 17 - A.D. 1782, January 15

Persian verse, Nastalīq

Records the construction of the fort by Shaikh Muhammad, the custodian *(Qiladār)* of the fort of Koppal, and mentions Halchal as the *mimār* (architect or mason). Further states that one of its gates was named as *Maghribī* (western) where as the other was designated as *Shimālī* (northern).

JHAS, 1916, pp. 98-99, pl. xxxiv; *ARIE,* 1984-85, No. C 139.

NO. 96

On a rock to the north of the middle gateway of the fort

Sultāns of Mysore, Tīpū Sultān

A.H. 1198 (words) = A.D. 1783, November 26 - A.D. 1784, November 13

Persian verse, Nastalīq

States that Nawwāb Fath Bahādur (i.e. Haidar Alī) built this fort and Tīpū Sultān reconstructed its walls and gates by incurring expenditure of thousands of rupees with the effort of Shaikh Muhammad, the *Qiladār.*

JHAS, 1916, p. 98, pl. xxxiii; *ARIE,* 1984-85, No. C 140.

NO. 97

Slab in the wall to the west of middle gateway of the fort

--

(i) Śubhakṛit, Jyēshṭha ba. Thursday; (ii) Krōdhi, Śrāvaṇa ba. 10, Tuesday (in late characters)

Kannaḍa

States that the foundation (of the gateway) was laid on the first date and completed on the second date by Rudraṁṇa, Basaṁṇa and Cheṁnaṇa.

ARIE, 1985-86, No. 94.

BHAIRĀPUR

NO. 98

On slab lying behind the Rāmasvāmi temple

Chālukyas of Kalyāṇa, Trailōkyamalla

12th century

Kannaḍa

Badly worn out. Records that Chaṅgadēvayya-nāyaka made a grant of 40 *gadyāṇas* for the feeding of the *brāhmaṇas.* Also records that the 400 *mahājanas* of Aḷaviṇḍi made the grant of Rudrapādadēva's garden as *sarvanamasya.*

ARIE, 1964-65, No. B 424.

BŪDIGUMPA

NO. 99

On slab lying in the field of Rāmappa

--

10th century

Kannaḍa

Mentions Vasāvūru and seems to record the death of some person.

ARIE, 1964-65, No. B 425.

CHIK-SINDŌGI

NO. 100

On the rim of the copper vessel which contained silver Punch-Marked coins

--

1st-2nd century A.D.

Prākṛit, Brāhmi

Reads: *Chaṁtasa* (of Chaṁta).

Unpublished.

NO. 101

On slab in front of the Hanumān temple

Chālukyas of Kalyāṇa, Trailōkyamalla (Sōmēśvara I)

Śaka 970, Sarvvadhāri, Chaitra śu..., Thursday = A.D. 1048, March 24 or 31, Thursday

Kannaḍa

Completely worn out beyond the date portion.

ARIE, 1964-65, No. B 426.

CHŪKANKAL

NO. 102

On a pillar in the ruined temple outside the village

--

12th century

Kannaḍa

Records that the assembly *(stōma)* of Kopaṇanātha and the *nāḍu* consisting of Sindavige, Kauḷūr and Kōgaḷi belonging to Ikalukeṛe made a gift of gold to a local *chaitya.*

ARIE, 1963-64, No. B 364.

NO. 103

On a slab in the centre of the road leading to Muddabaḷḷi

--

In late characters

Kannaḍa

Purport not clear. Mentions a number of persons such as Timmana-gauḍa, Siṁgana-gauḍa, Hanamana-gauḍa, Baramana-gauḍa etc., and also the *hosa-kēri* of Hūvinahāḷ.

ARIE, 1963-64, No. B 365.

NO. 104

On another slab in the same place

--

--

Mōḍi

Purport not clear.

ARIE, 1963-64, No. B 366.

HALAGĒRI

NO. 105

On slab built into the *kaṭṭe* in front of the Māli Gowda's house

Chālukyas of Bādāmi, Vijayāditya

7th century

Kannaḍa

Incomplete. Mentions the *mūṛujāti* of Kopaṇa and [Aṁ]garāja, the chief of Gutti, as being responsible for some gift (details lost).

ARIE, 1963-64, No. B 367; *APGAS,* 3, No. Rc. 1; *JSI,* No. 47, *SP,* No. 1.

NO. 106

On hero-stone set up on the tank-bund outside the village

--

Śaka 940, Kāḷayukta, Śrāvaṇa śu. 13, Sōmavāra = A.D. 1018, July, 28

Kannaḍa

Records the death of Taḷāra-nāyaka Eṛeyamma in the battle of Beṇṇekalla-sīme and the grant of land, apparently in his memory, by the *mahājanas* headed by the *ūroḍeya* of Palgeṛe.

ARIE, 1963-64, No. B 368; *SP,* No. 2.

NO. 107

On hero-stone built into the floor of the Bhuvanēśvari temple

--

8th century

Kannaḍa

Partly built in. Seems to record the death of a Brāhmaṇa *(pārvva)* (name illegible) belonging to Nalligiri.

ARIE, 1963-64, No. B 369.

NO. 108

On slab lying by the side of the Kallēśvara temple

Chālukyas of Kalyāṇa, Jagadēkamalla (Jayasiṁha II)

Śaka 950, Vibhava, Pausha, Puṇṇami, Ādityavāra, Uttarāyaṇa-saṁkrānti= Irregular, A.D. 1028, December 24

Kannaḍa

Worn out and illegible. Mentions a *mahāmātya* (name lost) and seems to record gifts of land to god Āditya.

ARIE, 1963-64, No. B 370; *SP,* No. 3.

NO. 109

On another slab lying by the side of the same temple

--

12th century

Kannaḍa

Fragmentary and completely worn out.

ARIE, 1963-64, No. B 371.

NO. 110

Stone set up on the boundary of a field about a kilometre from the village

--

15th-16th centuries

Kannaḍa

Mentions that the field (bearing the inscription) belongs to Mallagauḍa of Halageṛe.

SP, No. 4.

HAḶEKUMMAṬA

NO. 111

On a hero-stone lying in the ruins of Kummaṭa

Kaṁpiladēva ruling from Kummaṭa

Śaka 1238, Rākshasa, Jēshṭha śu. 10, Budhavāra = A.D. 1315, May 14

Kannaḍa

Records that while *Mahānāyakāchārya* Kaṁpiladēva was ruling from Kummaṭa, and when Sultān's army lead by Nēmi invaded, Rāmanāyka, brother of Siṁganāyaka, fought in the battle and died. His sister and brother-in-law *(aḷiya)* erected the hero-stone and Mādeyaheggaḍe wrote the inscription.

VPR, 1987-88, p. 212; *MK,* 16 (2-4), pp. 125-131; *ARIE,* 1987-88, No. B 36.

NO. 112

On another hero-stone at the same place

Kaṁpiladēva

14th century

Kannaḍa

Records that when *Nāyakāchārya* Kaṁpiladēva faced the army of Sultān *(Suratāṇa),* Siṁga fought in the war and died.

VPR, 1987-88, pp. 212-13; *ARIE,* 1987-88, No. B 37.

HĀLHAḶḶI

NO. 113

On rock by the side of the Hanumān temple

--

16th century

Kannaḍa

Seems to record the obeisance of a devotee (name not clear) belonging to Gavasigāvūru to the deity Hanumanta.

ARIE, 1964-65, No. B 427.

HIRĒ-SINDŌGI

NO. 114

On broken slab built into the wall behind the Siddhēśvara temple

Chālukyas of Kalyāṇa, Pratāpa-Chakravartti Jagadēkamalla

11th-12th centuries

Kannaḍa

Fragmentary and incomplete. Contains an eulogy of the king's subordinate *mahāmaṇḍalēśvara* Kuppadēva who was administering, among other places, Kopaṇa-12 and Beḷḷaṭṭe-12.

ARIE, 1964-65, No. B 428; *SP,* 8.

HIṬṬINĀḶA

NO. 115

On slab lying in the field of Mahādēvappa Tippavvanavara

--

15th-16th centuries

Persian, Naskh

Reads: *Dū Sad (wa) hashtād (wa) shash kuroh* (?) (Two hundred and eighty six krohs).

ARIE, 1965-66, No. D 306.

HOSA-GOṆḌABĀḶ

NO. 116

On a slab lying in the outskirts of the village

--

In late characters

Sanskṛit, Nāgari, Kannaḍa

Illegible. Purport not clear. Mentions Kṛishṇarāya-mahārāya and Kopaṇa.

ARIE, 1963-64, No. B 372.

IRKALGAḌH

NO. 117

On rock in the burying ghāṭ outside the village

--

14th century

Kannaḍa

Worn out and illegible.

ARIE, 1963-64, No. B 373.

KAVALŪR

NO. 118

On slab set up at the gates of the Gavimaṭha

Chālukyas of Kalyāṇa, Tribhuvanamalla (Vikramāditya VI) ruling from Kalyāṇapura

Chālukya-Vikrama 21, Dhātu, Paushya Amavāsya, Friday, Solar eclipse = A.D. 1097, January 16

Kannaḍa

States that Śāntikauvve *alias* Śāntiyakka, daughter of Muddeya-bhaṭṭa of the Agastya-gōtra and Mūkikavve and wife of Ajaka, son of *hergaḍe* Kalimaya, installed an image of the deity Kēśavadēva and, in the presence of the 500 *mahājanas* of Kauṟūru, and made grants to the deity. Ajaka, who was made a general by Vāvaṇa-*daṇḍanāyaka,* died subsequently in a battle.

ARIE, 1964-65, No. B 429.

NO. 119

On slab in the Harihara temple in the house of the *khile-gauḍa*

Kalachuri, Saṁkamadēva (II) ruling from Modeganūr

Śaka 1099, Hēmaḷaṁbi, Vaiśākha śu. 5, Sōmavāra = A.D. 1177, April 5, Tuesday

Kannaḍa

Badly worn out. Contains a detailed description of the Māsavāḍi-nāḍu, the Kauṟūru village and its 500 *mahājanas.* Records that Ēchimayya-nāyaka made a gift of the village Eḍeyahaḷḷi to the god Harihara installed by him at Kauṟūru. The gift was made after obtaining the permission of the emperor and his *pradhāna* Rēchidēva.

ARIE, 1964-65, No. B 430; *SP,* No. 22.

NO. 120

On the smae slab

Kalachuri, Saṁkamadēva (II) from Modeganūr

Regnal year 3, Viḷaṁbi, Māgha ba. 11, Sunday = A.D. 1179, February 4

Kannaḍa

Records that *mahāmaṇḍalēśvara* Mallidēvarasa made a grant of land situated in Eḍehaḷḷi to the god Harihara installed by Ēchimayya-nāyaka, the *prabhu* of Kauṟūru.

ARIE, 1964-65, No. B 431; *SP,* No. 22.

NO. 121

On the same slab

Kalachuri, Saṁkamadēva (II) from Modeganūr

Regnal year 4, Vikāri, Vaiśāka śu. Paurṇamāsi, Ādivāra, saṅkramaṇa = A.D. 1179, April 23, Monday (not Sunday)

Kannaḍa

Records that Hoysaḷa Vīra-Ballāḷa (II) and his queen Rēvammādēvi made a grant of land to the god Harihara installed by *Paḍavaḷora* Ēchimayya-nāyaka at Kauṟūru in Māsavāḍi-nāḍu.

ARIE, 1964-65, No. B 432; *SP,* No. 22.

NO. 122

On the same slab

Kalachuri, Saṁkamadēva (II) from Modeganūr

Regnal year 5, Śārvvari, Vaiśākha śu. Paurṇami, Monday = A.D. 1180, April 11, Friday

Kannaḍa

Records that *mahāmaṇḍalēśvara* Bāchidēva and his son Chaṭṭigadēva made the grant of their *manneya* and *mēlāḷike* for worship and services to the god Harihara.

ARIE, 1964-65, No. B 433; *SP,* No. 22.

NO. 123

On the same slab

Chālukyas of Kalyāṇa, Tribhuvanamalla Sōmēśvara (IV)

Regnal year 5, Parābhava, Āshāḍha ba. 5, Tuesday = A.D. 1186, July 8

Kannaḍa

Records that *mahāmaṇḍalēśvara* Bācharasa and Doḍḍarasa made the grant of their *manneya* and *mēlāḷike* of the village Eḍehaḷḷi, granted earlier for the *brahmapuri* and *sūḷegēri* of the god Harihara, for worship and services to the same god.

ARIE, 1964-65, No. B 434; *SP,* No. 22.

NO. 124

On the same slab

Kalachuri, Saṁkamadēva (II)

Regnal year 3, Viḷaṁbi, Mārggaśira śu. 13, Thursday = A.D. 1178, November 25, Saturday

Kannaḍa

Records that *Haḍavaḷara* Ēchimayya obtained a grant of 52 house-sites, 24 for the *brahmapuri* and 28 for the *sūḷegēri* of the god Harihara after offering *pādapūja* to the 500 *mahājanas* of Kauṟūru. Some other grants of land to the same god are also recorded.

ARIE, 1964-65, No. B 435; *SP,* No. 22.

NO. 125

On the same slab

Kalachuri, Rāyamurāri Sōvidēva

Regnal year 8, Jaya, Āśvayuja śu..... = A.D. 1174

Kannaḍa

Badly worn out. Seems to record grants of land to the deity Harihara installed by *Paḍavaḷara* Ēchimayya-nāyaka.

ARIE, 1964-65, No. B 436.

KIḌIDHĀḶ

NO. 126

On two slabs set up in front of the Hanumān temple

Vijayanagara, Kṛishṇadēvarāya

Śaka 1436, Bhāva, Āśvija śu. 3, Thursday = A.D. 1514, September 21

Kannaḍa

Records that the king made the gift of the village of Kiḍidahāḷa situated in Kopaṇa-vēṇṭe in Paḍuva-nāḍu to the goddess Mahaṁmāyi of Hosaūra.

ARIE, 1963-64, No. B 374.

KOPPAḶ

No. 127

On rock near Gavimaṭh

Maurya, Aśōka

3rd century B.C.

Prakṛit, Brāhmi

Records that Dāvanāṁpriya said that (it was) more than two and half years since he had been a lay-worshipper; but he had not indeed acted zealously. (It was) more than a year since the community was joined by him and he had acted very zealously. Thus at that time in Jaṁbudvīpa unmingled (were) the gods with men; they then had been made mingled. That was the fruit of zeal. A lowly man acting zealously could attain the heaven.

HAS, 10, pp. 15-16.

NO. 128

On rock called Pālkiguṇḍu on the hill near the village

Maurya, Aśōka

3rd century B.C.

Prākṛit, Brāhmi

Fragmentary. Similar to the above.

ARIE, 1954-55, No. B 160; *HAS,* 10, p. 17.

NO. 129

On slab found in a well near the fort

Rāshṭrakūṭa, Indra

Śaka 811, Śōbhana, Kārttika Puṇṇavi = A.D. 883, October 3, (Śaka 805)

Kannaḍa

Damaged. Records that *Daṇḍanāyaka* Ammarasa visited the holy place of Kupaṇa and seems to register a gift to the *basadi,* the construction of which was caused by *mahāsāmanta* Aḷiyamarasa of the Kadaṁba family bearing the epithet 'lord of Banavāsi'.

ARIE, 1954-55, No. B 159.

NO. 130

On the rock called Pālkiguṇḍu on the hill

--

10th century

Kannaḍa

States that Chāvayya caused the engraving of the footprints of the venerable Jaṭāsiṅganandi-āchārya. Above the inscription, to the right, are seen the footprints.

ARIE, 1954-55, No. B 161; *HAS,* 12, No. 6; *APGAS,* 3, No. Rc. 7; *JSI,* No. 20; *SP,* No. 14.

NO. 131

On a boulder below the canopy-shaped boulder to the west of the Pālkiguṇḍu

--

18th century

Kannaḍa

Records that Vardhamānadēva, the favourite disciple of Dēvēndrakīrti-Bhaṭāraka had the image of Chhāya-Chandranāthasvāmi carved.

HAS, 12, No. 5; *JSI,* No. 30; *APGAS,* 3, No. Rc. 6; *SP,* No. 13.

NO. 132

On fragments lying near the tomb of Kādīr Liṅga

Rāshṭrakūṭa, Nṛipatuṅga

9th century

Kannaḍa (verse)

Fragmentary, seems to eulogise a warrior who died in a fight (details lost).

ARIE, 1954-55, No. B 162; *SP,* No. 9; *JSI,* No. 18.

NO. 133

On stone built into the southern sector of the fort wall

--

Śaka 862, Vikāri = A.D. 939 (Śaka 861)

Kannaḍa

Fragmentary. Commences with an invocation to Jina-śāsana.

ARIE, 1955-56, No. B 196.

NO. 134

On another stone in the same place

--

8th century

Sanskṛit, Kannaḍa

Fragmentary. Seems to refer to *karmāshṭaka* in the second line.

ARIE, 1955-56, No. B 197.

NO. 135

On broken stone built into the wall of the well called Daṇakana-bhāvi.

--

11th century

Kannaḍa

Damaged and worn out. Contains a description of the Jaina preceptors belonging to the lineage of Koṇḍakunda, one of whom is Maladhārideva. It also describes a pious lay follower of the Jaina faith.

ARIE, 1955-56, No. B 198.

NO. 136

On wall of a cave on a lower level to the south of the Pālkiguṇḍu boulder

Chālukyas of Kalyāṇa, Vikramāditya V

Year 1 = A.D. 1008

Kannaḍa

States that the Jaina preceptor Simhanandi died under the vow of *Iṅginī-maraṇa* and that his disciple Kalyāṇakīrti built a Jinēndra-chaityālaya in his memory.

ARIE, 1955-56, No. B 199; *HAS,* 12, No. 7; *APGAS,* 3, No. Rc. 8; *JSI,* No. 22.

NO. 137

On a rock in a cave in the hill near Koppaḷ

--

10th-13th centuries

Kannaḍa

Records that Pārisakīrti visited this place.

JSI, No. 31.

NO. 138

At the same place

--

10th-13th centuries

Kannaḍa

Records that Indranāgaṇṇa of Karahaḍa (visited this place).

JSI, No. 32.

NO. 139

At the same place

--

Plavanga (10th-13th centuries)

Kannaḍa

Records that Payana visited this place.

JSI, No. 33.

NO. 140

At the same place

--

10th-13th centuries

Kannaḍa

Records that Mahānandi, the faster of one month *(māsōpavāsi)* (visited this place).

JSI, No. 34.

NO. 141

At the same place

--

10th-13th centuries

Kannaḍa

Records that Sāntappa of the Basti (Jaina temple) (visited this place).

JSI, No. 35.

NO. 142

At the same place

--

10th-13th centuries

Kannaḍa

Records that Chakkajīya Chaṁdrappa (visited this place).

JSI, No. 36.

NO. 143

At the same place

--

10th-13th centuries

Kannaḍa

Records that Lakhaṇṇa (visited this place).

JSI, No. 37.

NO. 144

At the same place

--

10th-13th centuries

Kannaḍa

Records that Vardhamāna (visited this place).

JSI, No. 38.

NO. 145

At the same place

--

10th-13th centuries

Kannaḍa

Records that ... son of Sōbaṇa of Kollāpura (visited this place).

JSI, No. 39.

NO. 146

At the same place

--

10th-13th centuries

Kannaḍa

Records that Saṁgappa of Tēṁguli (visited this place).

JSI, No. 40.

NO. 147

At the same place

--

10th-13th centuries

Kannaḍa

Records that Sōmiguḍḍa of Guṁḍakal (visited this place).

JSI, No. 41.

NO. 148

At the same place

--

10th-13th centuries

Kannaḍa

Records that Brahmasamudra (visited this place).

JSI, No. 42.

NO. 149

At the same place

--

10th-13th centuries

Kannaḍa

Records that Naṁjinātha (who bore the title or was the son of) Tōḍaramalla (visited this place).

JSI, No. 43.

NO. 150

At the same place

--

Mārgaśīrsha śu 11, Guru(vāra) (10th-13th centuries)

Kannaḍa

Records that *Mīsaragaṁḍa* (manly among the manly of the moustaches) Kallappa Nāyaka (visited this place).

JSI, No. 44.

NO. 151

At the same place

--

10th-13th centuries

Kannaḍa

Records that Naṅjarāya, the son of Mallāne (visited this place).

JSI, No. 45.

NO. 152

On loose slab in the fort, now untraceable

Bahmani, Muhammad Shāh I

--

Persian verse, Naskh

Fragmentary. Refers to the construction of a step-well inside the enclosure of the tomb of Azam Humāyūn Khwāja-i-Jahān, by his wife.

ARIE, 1962-63, No. D 171; *EIAPS,* 1964, pp. 27-28, pl. ix (a).

NO. 153

On the south wall of the Jāmi-Masjid

--

A.H. 1015 = A.D. 1606-07

Persian, Naskh

States that a new step-well named Qadr-Bāwīn after Khwāja Qadr was built during the time of the great Khān Murād Khān, son of Yāqūt Khān, by Shaikh Makkī, the *sarkhail* of the infantry *(pāyahā)* and artillery *(naftīhā).* Also mentions that both the chambers *(kushk)* were built in his presence.

ARIE, 1962-63, No. D 172.

NO. 154

Over the gate of lower fotification (now in Old Post Office building)

--

A.H. 1193, Muharram = A.D. 1779, January

Persian, Shikasta

States that [Uthmān], a resident of Kolār, constructed the main fort in the shape of a battery in the European fashion along with two gateways; e.g. Fath-Darwāza, Pānī-Mahal, Dīwān-i-Khāss, etc.

ARIE, 1962-63, No. D 173; *JHAS,* 1916, p. 96, pl. xxx.

NO. 155

Over the gate of the second tier of fortifications

Sultāns of Mysore Ṭīpu Sultān

A.H. 1198 = A.D. 1783

Persian

Records that when Ṭīpu Sultān became lord of this fort, Muhammad Khān Dailami, the governor of the fort erected buildings (fortifications) and styled this gate the King's gate (Sultān Bāb).

JHAS, 1916, pp. 96-97, pl. xxxi.

No. 156

Over the gate of the third tier of fortifications

--

A.H. 1193 = A.D. 1779

Persian

Records that the Mecca Gate was adorned with its exalted name.

JHAS, 1916, p. 97, pl. xxxi.

NO. 157

Over the gate of the fourth tier of fortification

Sultans of Mysore, Haidar Ali

A.H. 1192, 11th of ZiQa'd = A.D. 1778, December

Persian

Records that Muhammad Uṡman, resident of Kolar, by the command of Nawāb Haidar Ali Khan Bahadūr *alias* Fath Haidar, had an opportunity of strengthening the Koppal fort, and he built up batteries in the European style at various places, and dug tanks, canals, moats, etc.

JHAS, 1916, p. 97, pl. xxxii.

NO. 158

On the wall of a small hall opposite the dargah of Sailāni Pāsha

--

A.H. 1200 = A.D. 1785-86

Persian, Shikasta

Records in a chronogram the date of the construction of Muhammad-Burj (bastion). The work of Koppal was completed.

ARIE, 1962-63, No. D 174; *EIM,* 1929-30, p. 16, pl. ix(c).

NO. 159

On the eastern parapet wall of the Chānd-Bāolī

Sultāns of Mysore, Haidar 'Ali

A.H. 1195 = A.D. 1780-81

Persian verse, Naskh

Records that Nawāb Bahadūr (Haider Ali) erected extraordinary buildings at Koppal. He opened the tream of benevolence; the fort (walls) built of lime and mud must be regarded as a boon. Assigns the construction of the Chānd-Kunta near the Jogī Banda in Koppal to Muhammad Khān Bahlamī, the Qiladār.

ARIE, 1962-63, No. D 175; *EIM,* 1929-30, p. 17, pl. xi(a).

NO. 160

Above the central arch in the Arabon-kī-Masjid

--

--

Arabic, Naskh

Contains religious text *(Basamala, Nad-i-Ali)* and four Attributes of God.

EIM, 1929-30, p. 14, f.n. 3; *ARIE,* 1962-63, No. D 176; *ARIE,* 1984-85, No. C 143.

NO. 161

Southern wall of the prayer hall of the same mosque

Ādil Shāhi; Ibrāhīm Ādil Shāh II

A.H. 1018 (& words) = A.D. 1609, March 27 - A.D. 1610, March 15

Persian, Naskh

Records the construction of a mosque by Ghāzī Khān, *Sar-i naubat* (Commandant) of the fort of Koppal, in the time of Yaqūt Khān.

EIM, 1929-30, p. 14, pl. ix(a); *ARIE,* 1984-85, No. C 142.

NO. 162

Tablet lying loose now in the above mosque

--

H. 1193, 22nd of Rajab = A.D. 1779, August 24

Arabic and Persian, Naskh and Nastalīq

Records that from the tank of Koppal a canal issued which poured its waters into a well of the town. Uthmān (Usmān) executed the work of this canal.

EIM, 1929-30, p. 15, pl. ix(b); *ARIE,* 1984-85, No. C 141.

NO. 163

Above the entrance of Dargāh of Sailānī Pāsha

Ādil Shāhi, Ibrāhīm Ādil Shāh II

A.H. 1011 (& chronogram), Dhil-Hijja = A.D. 1603, May 2 - May 31

Persian verse, Naskh

Records that Sultān Alī, an humble servant of the king constructed the fort-wall *(hisar)* and the gate designated as Bāb-i-Alī. Ājiz composed the text.

EIM, 1929-30, pp. 15-16, pl. x; *ARIE,* 1984-85, No. C 144.

NO. 164

Loose slab in possession of the *Sajjāda* of the above Dargāh

--

A.H. 1317 = A.D. 1899, May 12 - A.D. 1900, April 30

Persian, Nastalīq

Fragmentary and damaged. Records the death of some one (name lost).

ARIE, 1984-85, No. C 145.

NO. 165

On rock called *Chandra-baṇḍe* within the limits of the Koppaḷ fort

--

Śaka 803 = A.D. 881

Kannaḍa

Records the completion of the vow of *sanyasana* at the end of a long penance by Sarvanandi-bhaṭāra, the disciple of Ēkachaṭṭugada-bhaṭāra of the Kuṇḍakundānyaya. Sarvanandi-bhaṭāra is eulogised as having been a benefactor to the village *(ūr)* and to the *tīrtha.*

ARIE, 1963-64, No. B 375; *HAS,* 12, No. 2; *APGAS,* 3, No. Rc. 3; *JSI,* No. 19; *SP,* No. 12.

NO. 166

On the same rock

--

7th-8th centuries

Kannaḍa

Reads: *Śrī Apparasan Ajanna.....*

ARIE, 1963-64, No. B 376; *HAS,* 12, No. 3; *APGAS,* 3, No. Rc. 4.

NO. 167

On the same rock

--

13th century

Kannaḍa

Refers to the *nisidhi* of Guḍḍagaḷa Chandappa, disciple of Chaṅdrasēnadēva of Kopaṇa.

HAS, 12, No. 1; *APGAS,* 3, No. Rc. 2; *JSI,* No. 26; *SP,* No. 11.

NO. 168

On the same rock

--

13th century

Kannaḍa

Refers to the *nisidhi* of Paṭṭaṇasvāmi Pāyakaṇṇa, the ṣon of Chokka-Voḍeya Nāki-Seṭṭi, the lay disciple of ... Bhaṭāra of the Sēnagaṇa of the Mūla-saṅghạ.

HAS, 12, No. 4, *JSI,* No. 27; *APGAS,* 3, No. Rc. 5.

NO. 169

On a slab lying near a ruined maṇḍapa in a locality called Oṇṭikoḷḷa

--

10th century

Kannaḍa

Fragmentary. Only the imprecatory portion of the record is preserved.

ARIE, 1963-64, No. B 377.

NO. 170

On slab lying in front of the Assistant Commissioner's house

--

[Śārvari, Uttarāyaṇa-saṁkramaṇa] 12th century

Kannaḍa

Fragmentary. Seems to record that Jātiseṭṭi, disciple of Chandra-siddhāntadēva, in the presence of the 500 (of Ayyāvoḷe) and the *nakaras,* made a gift of land to the deity Pārśvadēva at Pulvige-agrahāra. Also refers to consecration of a *basadi* built by Jātiseṭi and records gifts of oil etc., by other donors.

ARIE, 1963-64, No. B 378.

NO. 171

Gavimaṭha rock, under a sculptured panel near the tank

Vijayanagara, Harihara I

Śaka 1268, Vyaya, Kārttika śu, 15, Monday = A.D. 1346, October 30

Sanskṛit and Kannaḍa, Kannaḍa

Damaged and worn out. Seems to record that the devotees headed by the king himself constructed the *nishidikā* of Siṁhanandy-āchārya, the disciple of the royal preceptor Anaṁtakīrtti.

ARIE, 1963-64, No. B 379.

NO. 172

In the same place

--

16th century

Kannaḍa

Reads: *Dēva Mahāṁtu [mā]ḍisda tōpu* (the grove was caused by Dēva Mahānta).

ARIE, 1963-64, No. B 380.

NO. 173

On pillar in the Mahādēva temple

--

12th century

Kannaḍa

Records that the *haḍapa* of Gaurādēvi made a gift of three *mattar* of land to the *basadi* of Sāṁtaladēvi. While giving the boundaries of the gift-land the record refers to lands belonging to the *basadi* of Attimabbarasi. The gift was entrusted into the hands of the *aṟuvadiṁbar.*

ARIE, 1963-64, No. B 381.

NO. 174

On slab set up in the Veṅkaṭēśa temple

Vijayanagara, Kṛishṇadēvarāya

Śaka 1443, Vṛisha, Vaiśākha śu. 1 = A.D. 1521, April 8

Kannaḍa

Records that on the king's orders *bhaṇḍārada* Timmapayya, son of *bhaṇḍārada* Apparasayya, made a gift of the village Hiriya-Sindogi, situated in Koppaṇa-sīme which had been under his *nāyakatana,* for conducting services to the deity Chennakēśavadēva of Kopaṇa.

ARIE, 1963-64, No. B 382; *HAS,* 12, No. 8; *APGAS,* 3, No. Rc. 9.

NO. 175

On slab set up in front of the gate leading into the Gavimaṭha

--

In late characters

Kannaḍa

Seems to demarcate the boundary of the *sarvamānya* land belonging to the *virakta-maṭha* inside the fort.

ARIE, 1963-64, No. B 383.

NO. 176

On the wall of a cave inside the Gavimaṭha

--

In late characters

Kannaḍa

Seems to mention a benefaction to Haṁpayya.

ARIE, 1963-64, No. B 384.

NO. 177

Image built into the wall of a bastion of the fort near Daṇakana Bāvi

--

10th-11th centuries

Kannaḍa

Records obeisance to the figure of Jina.

JSI, No. 21; *SP,* No. 10.

NO. 178

On a mutilated Jaina image lying near Daṇakana Bāvi

--

12th century

Kannaḍa

States that the image was made by (the sculptor) Sāṁsaja for the shrine of Pushpadanta of Mūla-saṁgha and Balātkāra-gaṇa.

JSI, No. 25; *SP,* No. 15.

NO. 179

On a mutilated pedestal of an image lying in the same place

--

12th century

Kannaḍa

Records that Māchideva made a gift of Pārśva image to the Kuśa Jinālaya in memory and for the merit of the deceased [Sā]marāya.

JSI, No. 23; *SP,* No. 16.

NO. 180

On another mutilated pedestal of an image in the same place

--

11th century

Kannaḍa

Records the gift of (Chandra)prabha image to the Kuśa Jinālaya in memory and for the merit of [Sā]marāya.

JSI, No. 24.

NO. 181

Slab in the Nēminātha Basadi in the fort

Yādava, Siṁhaṇa (II)

Śaka 1163, Śārvari = A.D. 1240

Kannaḍa

Seems to record a gift of land to a Jaina temple

JSI, No. 28; *SP,* No. 17.

NO. 182

On a pillar near Īrammana-Bāvi south of Śirasappayyanamaṭha

--

13th century

Kannaḍa

Records that Lakhkhāṇārya, the steward of the betel bag *(haḍapada)* of Gaurādēvi, made a gift of land to Śāntaladēviyara Basadi. The gift was made after procuring the land free from all imposts by purchase from the One hundred and ten *Mahājanas* of the place.

JSI, No. 29; *SP,* No. 18.

NO. 183

On slab set up in a field at the foot of the Pālkiguṇḍu hill

--

In late characters

Kannaḍa

Worn out and illegible. Mentions Kopaḷa and the word *pārupatya.*

ARIE, 1963-64, No. B 485.

NO. 184

Copper plates in the possession of Jālagāra Gaviyappa, a resident of Oṇṭikoḷḷa

--

Śaka 1646, Krōdhi, Śrāvaṇa śu. 10, Sunday = A.D. 1724, July 19

Kannaḍa

Records that Tirakapa, the *dēśa-kulakaraṇi* of Kopaḷa-sīme situated in Katārike-veṇṭe in Paḍavaṇa-nāḍu, made the gift of 40 *bīghas* of land near the village of Honagumṭi, probably to some god stipulating that Gumḍapa, the grandson of Jalagāra Māḷapa, shall enjoy the benefits of the gift. While detailing the boundaries of the gift-land, mentions the *kasba* of Rāje Subānajirāya Mohare.

ARIE, 1963-64, No. A 38.

NO. 185

Copper plate in the possession of the same person

Marāṭha, Mahārājādhirāja Chhatrapati (Sāhu)

Śaka 1646, Krōdhi, Śrāvaṇa śu. 10, Sunday = A.D. 1724, July 19

Kannaḍa

Records that while Subhānajīrāya Mōrē was the Subēdār of the Kopaṇa region, the *dēśāyi, dēśakulakarṇi, nāḍa-gauḍa, sēnabōga* and others made the grant of 40 *bīgas* of land as *sarvamānya* for the merit of the king, to the deity Śrīdēva. The gift-land was entrusted to Guṇḍapa, the grandson of Jālagāra Malava. *Sēnabōga* Narasapa wrote the inscription.

ARIE, 1964-65, No. A 40.

NO. 186

Copper-plate in the possession of the same person

Marāṭha, Mahārājādhirāja Chhatrapati (Sāhu)

Śaka 1646, Krōdhi, Śrāvaṇa śu. 10, Sunday = A.D. 1724, July 19

Kannaḍa

Records that Pāṇḍuraṅgapa, the *dēśa-kulakarṇi* of Koppaḷa-sīme made grants of 40 *bigas* of land to the deity Śrīdēva. The land was entrusted to Guṇḍapa.

ARIE, 1964-65, No. A 41.

NO. 187

On slab in a field near the temple of Maliyamma

--

In late characters

Kannaḍa

Damaged. Registers a gift of land to the Gaviya-*maṭha* for *dīpārādhana.*

ARIE, 1964-65, No. B 437.

NO. 188

On *nisidhi* stone fallen from south-eastern portion of the fort in the town

--

Śaka 935, Śōbhakṛita, Kārtika śu 8, Bṛihaspativāra = A.D. 1013, October 14, Wednesday. Pramādi was current in Śaka 935. Śōbhakṛita was current in Śaka 924 (= A.D. 1002, October 16, Friday)

Sanskṛit and Kannaḍa, Kannaḍa

Records that Bijjabbarasi (Bijjāmbikādēvi), daughter of Būtuga Permāḍi and Padmāvati, and disciple of Śrīdharadēva gained *ratnatraya* by observing *ārādhana* and died.

Sādhane, 24 (3-4), No. 6; *KS,* Nos. 6, 23, 59, 60.

NO. 189

On another *nisidhi* stone at the same place

--

(i) Śaka 945, Raktākshi = A.D. 1024 (Śaka 946), (ii) Rudirōdgāri = A. D. 1023; (iii) Pramādi = A.D. 1039

Kannaḍa

Records that Rēva-seṭṭi of Kellaṅgere (gained *ratnatraya)* (i.e. died) on the first date, his son Noḷaṁba-seṭṭi died on the second date, and Madhurāṅtaka-seṭṭi, son-in-law *(aḷiya)* of Noḷaṁba-seṭṭi, died on the third date.

Sādhane, 24 (3-4), No. 5; *KS,* No. 5.

NO. 190

On another *nisidhi* stone at the same place

--

Śaka rasa-paksha-randra (926), Krōdhi, Phālguṇa, Ravidina, Kṛishṇāshṭami (ba. 8) = A.D. 1005, March 6, Tuesday

Sanskṛit and Kannaḍa; Kannaḍa

Praises Baḷagāṛa-gaṇa and scholarship of Jayanandi-Siddhānta, his disciple Māṇikyanandi, his disciple Guṇakīrti, and his disciple Abhayanandi-paṇḍita of Aṇṇigere. Records that Abhayanandi-paṇḍita came to Kupaṇa and died by the rite of *saṇyasana* on the above mentioned date, and his disciple Jinachandra-paṇḍita got this *(nisidhi)* made.

Sādhane, 24 (3-4), No. 19; *ARIE,* 1993-94, B 52; *KS,* Nos. 15, 19.

NO. 191

On another *nisidhi* stone at the same place

--

Śaka 911, Virōdhi, [Kārti]ka ba. 11 = A.D. 989

Kannaḍa

Records that Pariyabbe or Pariyabbarasi, queen of the Pallava king (Pallava-*mahipālanarasi)* died at Kupaṇa-tīrtha on the above date.

KS, No. 19.

NO. 192

On another *nisidhi* stone at the same place

--

Śaka 938, Krōdhi, Vaiśākha ba. 8, Śukravāra = A.D. 1025, April 23, Friday (Śaka 947)

Kannaḍa

Records that Dēvanaṅdi-bhaṭāra disciple of Vimaḷachandra-bhaṭāra of Krāṇūr-gaṇa attained heaven and his disciple Dēyakabbe erected the *nisidhige.*

Sādhane, 24 (3-4), No. 4; *ARIE,* 1993-94, No. 53; *KS,* No. 4.

NO. 193

On another *nisidhi* at the same place

--

Śaka 909, Sarvajit, Āśvayuja ba. 6 = A.D. 987, October 15

Kannaḍa

Praises Kundaṇasāmidēvi and Chaṅgaladēvi (Chaṅgaṁbe). Records that Changaṁbe died on the above date and mentions that Maladhāridēva was her preceptor and Māchāla was her son.

Sādhane, 24 (3-4), Nos. 8, 14, 27; *KS,* Nos. 8, 27.

NO. 194

On another *nisidhi* stone at the same place

--

12th century

Kannaḍa

Damaged. Mentions Kopaṇa and records death of a woman by *samādhividhi.*

KS, No. 49.

NO. 195

On another *nisidhi* stone at the same place

Gaṅga, --

Śaka 909, Sarvajit, Āśvayuja ba. 5, Ādityavāra = A.D. 987, October 14, Friday

Kannaḍa

Records that Raṁbaladēvi or Raṁbhādēvi, wife of Bikkaladēva, died by the *sanyasana-vidhāna* on the above date. Mentions that she was the daughter of Kāvaṇabbarasi and Bāsa-bhūpati and disciple of Chandra-bhaṭṭāraka. Bāsa-bhūpati was the son of Gaṅga-mahipa.

Sādhane, 24 (3-4), No. 12; *ARIE,* 1993-94, No. B 51; *KS,* No. 12.

NO. 196

On another *nisidhi* stone at the same place

--

Śaka 919, Hēmaḷaṁbi, Kārtika śu. 5, Bṛihaspativāra = A.D. 997, October 9, Saturday

Kannaḍa

Praises Maladhāridēva and his disciple Śrīdhara-bhaṭṭāraka. Records that Śrīdhara-bhaṭṭāraka died on the above date by observing *sanyasana-vidhi* and his disciple Poleyabbe-kanti got the *nisidhi* made.

ID, 10, p. 88; *Sādhane,* 24 (3-4), No. 31; *KS,* Nos. 31, 67.

NO. 197

On another *nisidhi* at the same place

--

Śaka 896, Bhāva, Phālguṇa śu. Paḍiva Bṛihaspativāra = A.D. 975, February 15, Monday

Kannaḍa

States that Siddhasēna-paṇḍita ruled Kupaṇa. Records that he died by observing *sanyasana* in the Chaṭṭuga-vasadi. His disciple Siddhasēna-bhaṭāra got the *nisidhige* made.

Sādhane, 24 (3-4), No. 11; *KS,* Nos. 11, 50, 64.

NO. 198

On another *nisidhi* stone at the same place

--

10th-11th centuries

Kannaḍa

Damaged. Praises Ereyabbe and appears to refer to her *nisidhi.*

Sādhane, 24 (3-4), No. 26; *KS,* Nos. 26, 56, 57.

NO. 199

On another *nisidhi* stone at the same place

Noḷaṁba, Pallavarāma (Iriva Noḷaṁba I Dilīpa)

Śaka 898, Dhātri, Chaitra śu. 13, Ādityavāra = A.D. 976, March 16, Thursday

Kannaḍa

Mentions that Nāṇabbe-kanti died on Kopaṇāchala. She appears to be the queen of Pallavarāma *(Pallavarāma-mahipālanarasiyar).* Also records death of a *muni* of Krāṇūrgaṇa

KS, No. 23, 58.

NO. 200

On another *nisidhi* stone at the same place

--

Śaka 853, Vikṛita = A.D. 930 (Śaka 852)

Kannaḍa

Refers to the *nisidhige* of Nayabhadra-bhaṭāra disciple of Padmanandisiddhānta-bhaṭāra of the Koṇḍakundānvaya.

Unpublished.

NO. 201

On another *nisidhi* stone at the same place

--

10th-11th centuries

Kannaḍa

Damaged. Praises courage, asceticism, donatory power and self-control *(saṁyama)* of Tayilabbe-kanti.

KS, No. 52.

NO. 202

On another *nisidhi* stone at the same place

--

Śaka 919, Hēmaḷaṁbi, Kārtika, ba. 14, Sōmavāra = A.D. 997, November 2, Tuesday

Kannaḍa

Praises Trikāḷayōgimunīndra and records that he died on the above date at Kopaṇa. States that he belonged to the Koṇḍakundānvaya and Pustaka-santati. Gives list of Jaina teachers including Gollācharya. Tējabbe-kanti got the *nisidhi* stone made and Indayya engraved the inscription.

Sādhane, 24 (3-4), Nos. 20-21; *KS,* Nos. 21, 41.

NO. 203

On another *nisidhi* stone at the same place

--

11th century

Sanskṛit, Kannaḍa

Lower portion is broken and missing. Mentions Jaina teachers Trikāḷayōgi, Śrīdharadēva, Chandranandi, Dēvēndramunīśvara of Koṇḍakundānvaya, Dēśika-gaṇa and Pustaka-gachcha.

ID, 10, pp. 88-89; *Sādhane,* 24 (3-4), No. 32; *KS,* Nos. 23, 32.

NO. 204

On another *nisidhi* stone at the same place

--

(i) Śaka 973, Khara, Bhādrapada = A.D. 1051, August-September

(ii) Āśvayuja ba. 13, Śukravāra = A.D. 1051, October 5, Saturday

Kannaḍa

Praises Jaina preceptors Abhayanandi-paṇḍita, his disciple ... chandra-siddhānta and Indranandi-paṇḍita. Māḷiyabbe daughter of Kāḷiyabbe-kanti or Kāḷabbe-kanti of Kopaṇāchala was a disciple

of Indranandi-paṇḍita. Records that Kāḷabbe-kanti died on the first date and Indranandi-paṇḍita died on the second date. Māḷiyabbe got this *(nisidhi* stone) made.

KS, No. 52.

NO. 205

On another *nisidhi* stone at the same place

--

..[dā]ri, Mārgaśira ba. 22, Bṛihaspativāra (10th-11th centuries)

Kannaḍa and Sanskṛit, Kannaḍa

Upper portion is broken and lost. Records that Mōnideva died on the above date.

KS, No. 66.

NO. 206

On another *nisidhi* stone at the same place

--

Śaka 913, Vikṛita, Jyēshṭha ba. 11, Śukravāra = A.D. 990, May 23, Friday

Kannaḍa

Records that Jakkiyabbe-kanti, daughter of Nijabbe-kanti, disciple of Nēmichandra-bhaṭāra of Koṇḍakundānvaya and Beḷuṇḍugaṇa, observed *sanyasana* and died on the above date. Her daughter Rēvakabbe, the *gāvuṇḍi* of Muguḷi, set up the *nisidhige* stone.

Sādhane, 24 (3-4), No. 2; *KS,* Nos. 45.

NO. 207

On another *nisidhi* stone at the same place

--

Śaka 945, Dundubhi, Māgha ba. 5, Bṛihaspativāra = A.D. 1022

Kannaḍa

Praises Ajitasēna-bhaṭṭāraka and states that Samantabhadra-bhaḷāra disciple of Narēndrasēna-paṇḍita got this stone inscribed and erected. Records that Kañyiyabbarasi, queen of Gaṅga king Rājamalladēva and disciple of Ajitasēna-bhaṭṭāraka observed *samādhi-vidhi* at Kopaṇa-tīrtha, gained *ratnatraya* and went to the abode of gods. Also mentions that Rājamalla was a disciple of Ajitasēna-bhaṭṭāraka.

KS, Nos. 47, 65.

NO. 208

On another *nisidhi* stone at the same place

--

Śaka 905, Tāraṇa, Kārtika = A.D. 984 (Śaka 906)

Sanskṛit, Kannaḍa

Praises Sōmadēva-paṇḍita and records that he died on the above mentioned date.

KS, No. 34.

NO. 209

On another *nisidhi* stone at the same place

--

Śaka 941, Siddhārthi, Chaitra śu. 5, Bṛihaspativāra = A.D. 1019, March 14, Saturday

Kannaḍa and Sanskṛit, Kannaḍa

Records that Mōnidēva-bhaṭṭāraka gained *ratnatraya* (i.e. died) by observing *arādhana-vidhāna* on the above mentioned date. Mākabbe-kanti erected the *nisidhige* stone. Mentions Tribhuvanachandra-paṇḍita and Ravichandrasūri of Koṇḍakundānvaya. Also mentions Jakkaseṭṭi, desciple of Mōnimunīndra.

Sadhane, 24 (3-4), Nos. 9, 23; *KS,* Nos. 9, 13, 23, 67.

NO. 210

On another *nisidhi* stone at the same place

--

Śaka 950, Vibhava, Śrāvaṇa śu. 7, Mangaḷavāra = A.D. 1028, July 30, Tuesday

Kannaḍa

Records that Padmanandi-siddhāntadēva gained *ratnatraya* (i.e. died) by observing *sanyasana* on the above date. Mochabbe-kanti erected the *nisidhige* and Labaddōja engraved the inscription. Praises Gollāchārya of Koṇḍakundānvaya and Dēsigagaṇa, Trikāḷayōgimunīndra, Padmanandi-siddhāntadēva and Indranandi-siddhāntadēva.

ID, 10, p. 88; *Sādhane,* 24 (3-4), Nos. 15, 29; *KS,* Nos. 15, 38, 41.

NO. 211

On another *nisidhi* stone at the same place

Śaka 899, Dhātu, Kārttika puṇṇame = A.D. 976, October 11, Wednesday (Śaka 898)

Kannaḍa

Records that Eṛeyabbe died on the above date.

KS, No. 26.

NO. 212

On another *nisidhi* stone at the same place

Gaṅga, --

Śaka 920, Viḷaṁbi, Vaiśākha śu. 5, Budhavāra = A.D. 998, April 4, Monday

Kannaḍa

Records that Jājjabbarasi died by observing *samādhi-vidhi* on the above date. Mentions Gaṅga kings Būtuga and Mārasiṁha.

Sādhane, 24 (3-4), No. 7; *KS,* Nos. 7, 45, 60.

NO. 213

On another *nisidhi* stone at the same place

--

Śaka 920, Viḷaṁbi, Śrāvaṇa śu. 13, Vaḍḍavāra = A.D. 998, August 8, Monday

Kannaḍa

Praises Mākāḷayya of Baysarakula and records that he died following the Jainism on the above date. His mother Piṭṭakabbe set up the *nisidhikā.*

KS, No. 17.

NO. 214

On another *nisidhi* stone at the same place

--

Śaka 817, Mārggaśira = A.D. 895

Kannaḍa

Praises Chandibbarasi and records her death at Kupaṇa

Sādhane, 24 (3-4), No. 28; *ARIE,* 1993-94, No. B 50; *KS,* No. 28.

NO. 215

On another *nisidhi* stone at the same place

--

Śaka 969, Sarvajit, Āśvyuja śu. puṇṇame, Maṅgaḷavāra = A.D. 1047, October 6, Tuesday

Kannaḍa

Records that Sakaḷachandra-siddhāntadēva disciple of Vardhamāna-siddhāntadēva gained *ratnatraya* (i.e. died) on the above date.

KS, Nos. 29-30, 54.

NO. 216

On another *nisidhi* stone at the same place

--

Śaka 899, Īśvara, Chaitra śu. . ravāra = A.D. 977, March

Kannaḍa and Sanskṛit, Kannaḍa

Records that Aṇagalabbe, disciple *(śrāvaki)* of Divākaranandi-paṇḍita-bhaṭṭāraka of Koṇḍakundānvaya and Dēsigagaṇa observed *sanyasana* and died on the above date.

Sādhane, 24 (3-4), No. 25; *KS,* Nos. 14, 20, 25, 63.

NO. 217

On another *nisidhi* stone at the same place

--

Śaka 893, Prajāpati, Āshāḍha śu. 13, Ādityavāra = A.D. 971, June 9, Friday

Sanskṛit and Kannaḍa, Kannaḍa

Praises Mahēndradēva and records that he died on the above date.

Sādhane, 24 (3-4), No. 10; *KS,* Nos. 20, 22.

NO. 218

On another *nisidhi* stone at the same place

--

Śaka 893, Prjāpati, Āshāḍha śu. 10, Bṛihaspativāra = A.D. 971, June 6, Tuesday

Kannaḍa

Praises Maladhāridēva disciple of Śrīdharadēva of Koṇḍakundānvaya and Dēsigagaṇa. Records that he died on the above date and his disciple Poleyaseṭṭi got this work (of this *nisidhi* stone) done.

KS, Nos. 29, 35, 48.

NO. 219

On another *nisidhi* stone at the same place

Śaka 953, Prjāpati, Māgha śu. 3, Mangaḷavāra = A.D. 1032, January 18, Tuesday

Kannaḍa

Praises Daṇḍanāyaka Guṇadabeḍaṅga, disciple of Nayanandi-bhaṭṭāraka of Koṇḍakundānvaya and Dēsigagaṇa, and son (?) of Chiṇṇakabbe. Records that he worshipped *ratnatraya* (i.e. died) by observing *vīrasanyasana-vidhāna* on the above date.

ID, 10, p. 89; *Sādhane*, 24 (3-4), Nos. 1, 18; *KS*, No. 1.

NO. 220

On another *nisidhi* stone at the same place

--

10th-11th centuries

Kannaḍa

Upper portion of this *nisidhi* stone is broken and lost. Praises Nayanandi-bhaṭṭāraka, disciple of Maladhāridēva-bhaṭṭāraka of Koṇḍakundānvaya and Dēsigagaṇa. Records that he attained *ratnatraya* (i.e. died) on the above date at Kopaṇādritīrtha in the presence of *divyayōgis* and his disciple got the *nisidhige* stone made.

KS, No. 43.

NO. 221

On another *nisidhi* stone at the same place

--

. . ni Ādityavāra, Śrāvaṇa-nakshatra (11th century)

Kannaḍa

Upper portion of this *nisidhi* stone is broken and lost. Praises Sakaḷachandra-bhaṭṭāraka and records that he died on the above date. Mentions Chandranandi-siddhānta-munīśvara and Dāmanandi-siddhānta-munīśvara.

ID, 10, p. 88; *Sādhane,* 24 (3-4), No. 30; *KS,* No. 30.

NO. 222

On another *nisidhi* stone at the same place

--

Śaka 1126, Raktākshi, Madhumāsa ba. 12, Sōmavāra = A.D. 1204, March 30, Tuesday

Kannaḍa and Sanskṛit, Kannaḍa

Praises Jaina saints Chandanandi-bhaṭṭāraka, Mānandi-bhaṭṭāraka and Chandranāthadēva. Mentions that Boppa-seṭṭi developed *(samuddharisida)* the *chaityālayas* at *tīrtha* places of Koḷanuru, Lokkiguṇḍi, Kupaṇa, Baṅkāpura, Hūli, Kōgaḷi, Muḷkunda, Śākepaṭṭake, Hānuṁgalu, Navilgunda, Beḷguḷa, Bandaṇikapura and Purikara. Mentions Ballāḷa-dēśa, Kaḷachuri and Sēüna. Boppa is compared with Gaṅga, Niṁba, Mādhava, Chāvuṇḍa and Rēchaṇa. Boppa was born in Kupaṇa-śrītīrtha and had righteous discussion in Beḷaguḷa-tīrtha. Records that he died on the above date by observing *samādhi-vidhi.*

KS, No. 51.

NO. 223

On another *nisidhi* stone at the same place

--

12th century

Kannaḍa and Sanskṛit, Kannaḍa

Mentions Jaina saints Koṇḍakundāchārya, Griddhapinchhāchārya, Baḷākapinchhāchārya, Piriya-Maladhāridēva, Śrīdharadēva, Māghanandi-siddhāntadēva, Dēvēndra-bhaṭṭārakadēva, Padmanandi-siddhāntadēva, Guṇachandra-siddhāntadēva, Mēghachandra-siddhāntadēva, Śṛītakīrti-paṇḍitadēva, Nayakīrti-siddhānta and Mēghachandra-siddhānta. Also mentions Maladhārisvāmi of Aṇṇigere, Nēmichandra-paṇḍita of Arasiyabīḍu, Mēghachandra-bhaṭṭāraka, Śṛitakīrti-bhaṭṭāraka, Śrutakīrtidēva. Mentions Chēra, Chōḷa-vallabha, Gūrjjararāya and Hammīra. Records that some king (name worn out) was ruling from Kurugōḍu and his officer Śrīkaraṇada-perggaḍe Haṁpayya caused the consecration of the *niśidhdhikā* for his *guru* Mēghachandra-siddhāntadēva.

KS, No. 62.

NO. 224

On another *nisidhi* stone at the same place

--

9th-10th centuries

Sanskṛit and Kannaḍa, Kannaḍa

Upper portion is broken and lost. Records that Abhinandayya erected the *nisidige* of Abhinandanācharya. Records the posture of Dhanakabbe saluting her teacher.

KS, No. 55.

NO. 225

On another *nisidhi* stone at the same place

--

Śaka 899, Īśvara, Māgha ba. 9, Bṛihaspativāra = A.D. 977, February 4, Monday

Kannaḍa

Records that Gaṇḍavimuktabhaṭṭāraka of Baḷagāra-gaṇa died on the above date.

KS, Nos. 3, 26.

NO. 226

On another *nisidhi* stone at the same place

(Noḷaṁba), Pallavarāma (Iriva Noḷaṁba I Dilīpa)

Śaka 908, Bhādrapada ba. 13, Bhānuvāra = A.D. 986, September 4, Saturday

Kannaḍa

Mentions Pariyabbarasi, Masagabbarasi and Mārakayye queens of Pallavarāma. Praises .nakanandimuni of Kāṇūrgaṇa. Records the death of Rēvakayye.

KS, Nos. 39, 43.

NO. 227

On another *nisidhi* stone at the same place

Gaṅga, --

Śaka 914, Nandana, Kārttika puṇṇame = A.D. 992, October 14, Friday

Kannaḍa

Records that Gonaṁbe-kanti attained heaven on the above date. Records that Eṛagaṅga of the Gaṅga dynasty was her father, Ajavarma her husband and Kshatriya Rāma her son.

KS, No. 53.

NO. 228

On another *nisidhi* stone at the same place

--

. . . . Vaiśākaha śu chchaṭṭi, Bṛihaspativāra (10th-11th centuries)

Kannaḍa

Upper portion of the *nisidhi* stone is broken and lost. Records that Māghanandibhaṭṭāraka disciple of Maladhāridēva went to the world of gods.

KS, No. 22.

NO. 229

On another *nisidhi* stone at the same place

--

Śaka 923, Jēshṭha ba. 8, Sōmavāra = A.D. 1001, May 18, Sunday

Kannaḍa

Records that Padmabbe-kanti of Kōgaḷi died by *samādhi-vidhāna* on the above date and her daughter Jakkiyabbe caused the erection of *nisidhige.*

KS, No. 35.

NO. 230

On another *nisidhi* stone at the same place

--

Śaka 897, Yuva, Jēshṭha ba. 5, Sōmavāra = A.D. 975, June 1, Tuesday

Kannaḍa

Records that Jābayye attained *mukti* (i.e. died) on the above date.

KS, No. 46.

NO. 231

On another *nisidhi* stone at the same place

--

10th-11th centuries

Kannaḍa

Lower portion broken and lost. Praises Indranandidēva and Sāgaraṇandidēva.

KS, No. 52.

NO. 232

On another *nisidhi* at the same place

--

Śaka 894, Śrīmukha, Pushya śu. 5, Sōmavāra = A.D. 973, December 3, Wednesday (Śaka 895)

Kannaḍa

Records that Padmabbarasi queen of Gaṅga-Gāṅgēya Permanaḍi Būtuga came to Kupaṇa, undertook *dīkshe* and died on the above date.

KS, Nos. 40, 42.

NO. 233

On another *nisidhi* stone at the same place

--

Śaka 922, Śārvvari, Jēshṭha ba. Arkkavāra = A.D. 1000, May-June

Sanskṛit and Kannaḍa, Kannaḍa

Records that Tribhuvanachandramunīndra attained *mukti* (i.e. died) by *samyaksandhividhi* on the above date. Also mentions Ravichandradēva of Koṇḍakundānvaya and Śrutasāgara. Piṭṭakabbe caused the erection of *nisidhige* for her teacher *(guru).*

Sādhane, 24 (3-4), No. 13; *KS,* Nos. 13, 23-24.

NO. 234

On another *nisidhi* stone at the same place

--

Śaka 955, Āṅgirasa, Vaiśākha ba. Chchaṭṭi, Budhavāra = A.D. 1032, May 3, Wednesday

Kannaḍa

Mentions Kopaṇatīrtha, Koṇḍakundāchārya, Griddha-piñchachārya, Baḷākapiñchachārya and Guṇanandipaṇḍita. Records that Indranandibhaṭṭāraka died by observing *sanyasanavidhi* on the above date.

Sādhane, 24 (3-4), No. 16; *KS,* Nos. 37-38, 60, 68.

NO. 235

On another *nisidhi* stone at the same place

--

Śaka 953, Prajāpati, Bhādrapada śu. 2, Ādityavāra= A.D. 1031, August 22, Sunday

Sanskṛit and Kannaḍa, Kannaḍa

Records that Mēghachandrasiddhānta-bhaṭṭāraka gained *ratnatraya* (i.e. died) on the above date. Ira[ḷa]nandibhaṭṭāraka caused the erection of *nisidhige* for his teacher *(guru).* Piṭṭōja wrote (engraved) the inscription.

Sādhane, 24 (3-4). No. 24; *KS,* Nos. 16, 18, 82.

NO. 236

On another *nisidhi* stone at the same place

--

Śaka 932, Sādhāraṇa, Akshaya Tadige = A.D. 1010

Sanskṛit and Kannaḍa, Kannaḍa

Praises Kavirāja (Sōmadēva) and records that he died on the above date. Chandraprabhadēva caused (the erection of *nisidhi* stone).

KS, Nos. 33-34.

NO. 237

On another *nisidhi* at the same place

--

10th-11th centuries

Kannaḍa

Lower portion is broken and lost. Damaged. Praises Guṇavarmma.

KS, No. 36.

NO. 238

On another *nisidhi* stone at the same place

--

10th-11th centuries

Sanskṛit and Kannaḍa, Kannaḍa

Upper portion is broken and lost. Records the death of Māghanandibhaṭṭāraka.

ID, 10, p. 89; *Sādhane,* 24 (3-4), No. 22; *KS,* No. 22.

NO. 239

On another *nisidhi* stone at the same place

--

Śaka 952, Pramōda, Jēshṭha śu. 2 = A.D. 1030, May 7

Kannaḍa

Records that Rēvakanimmaḍi gained *ratnatraya* (i.e. died) by *sanyasana-vidhāna* on the above date. Mentions her teacher Śrīdhara and kings Jayasiṁha, Būtuga, Sankaraganḍa, Mārasiṁha, Maruḷadēva and Rājamalladēva.

KS, Nos. 44, 61.

NO. 240

On another *nisidhi* stone at the same place

--

10th-11th centuries

Kannaḍa

Lower portion broken and lost. Damaged. Purport of the inscription is not clear.

Unpublished.

MĀDINŪR

NO. 241

On stone lying in a field near the village

Chālukyas of Kalyāṇa, Tribhuvanamalla (Vikramāditya VI)

Year 40, [Durmukhi], Chaitra śu. 15, Monday = A.D. 1117, March 19

Kannaḍa

Seems to register gifts to the deity Gavaṟēśvara by the twenty *Mahājanas* of the *agrahāra* of Modeyanūr.

ARIE, 1953-54, No. B 234.

NO. 242

On slab kept in the Vīrabhadra temple

Chālukyas of Kalyāṇa, Āhavamalla (Taila II)

Year 1 = c. A.D. 973

Kannaḍa

Damaged and worn out. States that Rēvaya Dvēdi Chaṭṭōpādhyāya Sōmayāji who received the gift of the village Modeyanūr on the occasion of the performance of Brahmāṇḍa-kratu by the king, bestowed it on twenty learned Brāhmaṇas, constituting it into an *argahāra,* and provided for the worship, etc., of the god Traipurusha whose temple he built in the village. The king is given the titles *Dhārānagara-garuḍa, Kāṁchīpura-saṁhārakaraṇa, Gūrjara-bhayajvara* and *Śālapaṭṭana-dhūmakētana,* among others.

ARIE, 1953-54, No. B 235; *HAS,* 18. No. 11; *SP,* No. 6.

NO. 243

On the same slab

Chālukyas of Kalyāṇa, Bhūlōkamalla (Sōmēśvara III)

Year 11, Naḷa, Pushya Pūrṇima, Sōmavāra, Uttarāyaṇa-saṅkrānti = A.D. 1136, December 10 (Uttarāyaṇa saṅkrānti on December 25)

Kannaḍa

Describes the Twenty learned *Mahājanas* of Modeyanūr, situated in Keḷavāḍi-300 of Eḍedoṛe-2000, and records the renovation of the temple of Traipurusha and provision made for the daily rituals etc., of the deity.

ARIE, 1953-54, No. B 236; *HAS,* 18, No. 11; *SP,* No. 6.

NO. 244

On the same slab

Chālukyas of Kalyāṇa, Tribhuvanamalla (Sōmēśvara IV)

Saumya, Māgha śu. 1 = A.D. 1190, January 8

Kannaḍa

Records various gifts [to the same deity] including one by a subordinate of Rebbaladēvi, queen of Tribhuvanamalla (probably Sōmēśvara IV).

ARIE, 1953-54, No. B 237; *HAS,* 18, No. 11; *SP,* No. 6.

MUNIRĀBĀD

NO. 245

On a slab in the Śiva temple

Chālukyas of Kalyāṇa, Tribhuvanamalla (Vikramāditya VI), ruling from Kalyāṇa

Chālukya-Vikrama 13, Vibhava, Chaitra (wrong for Vaiśākha) śu. Akshayaṭritiya, Sōmavāra, Saṁkrānti = A.D. 1088, March 27, f.d.t. 30.

Kannaḍa

Records that Sōmēśvarabhaṭṭa, the *ūroḍeya* of Pulige (also called Vyāghra-grāma) and his wife Mañchikabbe made a grant of land to the god Sōmēśvara installed by them. The fifty two *mahājanas* of the place also made a grant of land and garden to the same deity. Specified shares in the income from grant-land were allotted to the worshipping Brāhmaṇa, the *bhaṭṭa* reciting the *purāṇa* in the presence of the god and two temple attendants. It was enjoined that rice, ghee, betel-leaves and nuts, etc. for the offerings to the god should be provided from out of the same income. Similar provisions were made for the repairs of the temple and for a *satra* to feed twelve Brāhmaṇas. A supplementary grant made on a *sankramaṇa* of the year Parābhava is referred to on the top portion of the stone. Also records that Sōmēśvarabhaṭṭa's father Ādityabhaṭṭa, alias Chauvēdibhaṭṭa, had dug out an irrigation canal from the river Tungabhadra.

ARIE, 1956-57, No. C 109; *ARIE,* 1959-60, No. B 483; *HAS,* 5; *APGAS,* 3, No. Rc. 13.

NO. 246

On a rock below the bridge on the river Tungabhadra

--

In late characters

Kannaḍa

Reads: *Vāsapanu.*

ARIE, 1959-60, No. B 484.

NO. 247

On another rock below the same bridge

--

In late characters

Kannaḍa

Mentions Chandrakānta-Oḍeya and Virūpāksha-Oḍeya.

ARIE, 1959-60, No. B 485.

NO. 248

On third rock below the same bridge

--

..... Śukla (in late characters)

Kannaḍa

Mentions Gōpaṇṇa.

ARIE, 1959-60, No. B 486.

NARĒGAL

NO. 249

On slab now kept in the Vīraṇṇa temple

--

13th century

Kannaḍa

Fragmentary. Refers to the reign of a *Pratāpa-Chakravarti* and to his subordinate.

ARIE, 1963-64, No. B 386; *SP,* No. 7.

ŚIVAPURA

NO. 250

On a big boulder near Sōmēśvara temple on the hill

Chālukyas of Kalyāṇa, Trailōkyamalla

11th-12th centuries

Kannaḍa

Damaged.

Unpublished.

NO. 251

On the same boulder

--

12th century

Kannaḍa

Mentions god Sōmēśvara as family deity *(kula-svāmi)* of Mādhavabhaṭṭa.

Unpublished.

NO. 252

On rock near a deep pond on the hill

--

15th-16th centuries

Kannaḍa

States that the pond(?) was got done by Kulakarṇi Ammāji-Paṇḍita of Nagarūra in the fort of god Sōmēśvara.

Unpublished.

NO. 253

On rock by the side of flight of steps on the hill near the first entrance

--

15th-16th centuries

Kannaḍa

Damaged. Purport not clear.

Unpublished.

NO. 254

On rock by the side of flight of steps on the hill

--

15th-16th centuries

Kannaḍa

Records that Virupakka wife of Maliseṭi did the service (i.e. caused the making of steps) to the god Sōmēśvara.

Unpublished.

NO. 255

On a slab in a field near the hill

--

15th-16th centuries

Kannaḍa

Incomplete. Mentions to the east of Sōmanāthapura and north.

Unpublished.

UPPINABEṬAGĒRI

NO. 256

On slab set up in front of the Nārāyaṇasvāmi temple

Rāshṭrakūṭa, Akālavarsha Kannara (Kṛishṇa III)

Śaka 887, (current), Raktākshi, Uttarāyaṇa Saṁkrānti = A.D. 964, December 23

Kannaḍa

Records that *Mahāsāmantādhipati* Śaṁkaragaṇḍa, son of Asagamarasa whose ancestry is given upto Pāṇararāja of the Yādava-vaṁśa, caused the construction of the Jayadhīrajinālaya at Kupaṇa and that *Mahāsāmanta* Ṛoṭṭayya of the Chālukya-vaṁśa, made a grant of 300 *mattar* of land called Sāntavola situated in Kukkanūr-30 as *maṇsāmya* to that *jinālaya* after laving the feet of Nāganandi-paṇḍitabhaṭāra, the disciple of Vinayanandi-siddhānta-bhaṭāra who was himself the disciple of Nandi-bhaṭāra of Sūrastha (Sūrasta)-gaṇa on the occasion of an *Uttarāyaṇa-saṁkrānti.*

ARIE, 1964-65, No. B 423; *JSI,* No. 46; *SP,* No. 5.

YETTINAHAṬṬI

NO. 257

On slab built into the ruined *huḍe*

--

Śaka 1[1]17 (current) (chronogram), Ānanda, Āśvayuja ba. 11, Tuesday = A.D. 1194, October 11

Sanskṛit verse, Kannaḍa

Records the death of the Jaina ascetic Ajitasēna of the Drāviḷa-saṁgha, by the observance of *sanyasana,* during the night of the date given.

ARIE, 1963-64, No. B 387.

KUSHṬAGI TALUK

BALLOṬGI

NO. 258

Stone set up towards the right side of the Hanumān temple

--

In late characters

Kannaḍa

States that Rāmayya, son of Ke[ñchayya], erected the stone.

ARIE, 1981-82, No. B 92.

BĪḶAGI

NO. 259

Boulder in the Huḍiyāramūlipaḍi

--

8th-9th centuries

Kannaḍa

Mentions the *ōjas* of Kisukāḍu-70.

ARIE, 1985-86, No. B 95.

CHAḶAGĒRI

NO. 260

Slab kept in front of the Lakshmi temple

Kaḷachurya, Rāyamurāri-Sōvidēva

Śaka 1093, Vikṛita, Puṇṇami, Monday, Lunar eclipse, Kuṁbha saṁkramaṇa = A.D. 1171, January 23

Sanskṛit and Kannaḍa, Kannaḍa

States that the king was administering Kallaṁgere in Kisukāḍu-nāḍu. It refers to Būchaṇa-daṇḍanātha, his wife Lakshmī and their son Būcha-daṇḍādhipa. It records that Sōvidēva, the people, the *mahājanas* and *mādēvi* made a grant of land for the *aṅga-raṅga-bhōga,* lamp, etc. to

the deity in the temple of Lakshmīnārāyaṇa at Chaḷḷageṛe, which was administered by Būchirāja-daṇḍanātha.

ARIE, 1981-82, No. B 93.

CHANDALINGA
(hamlet of Hanumasāgara)

NO. 261

Stone kept in front of the Yejjana Mahādēviguḍi

--

Śaka 1267, Pārthiva, paurṇami, Thursday = A.D. 1345

Kannaḍa

Damaged. Mentions the names of Rāmappa-heggaḍe, Vīrayya-heggaḍe and *heggaḍati* (name not clear) in connection with a gift made. Details are lost.

ARIE, 1981-82, No. B 94.

GŌVANTAGI

NO. 262

Stone set up to the left wall of Nāgakannikā temple

Chālukyas of Kalyāṇa, Jagadēkamalla (Jayasiṁha II)

Śaka 946, Raktākshi, Uttarāyaṇa saṁkrānti = A.D. 1024, December 24, Thursday

Kannaḍa

Records that Padmaladēvi made the gift of 55 *mattars* of land for the food-offerings to the deity Svayaṁbhu-Kalidēva of the village Gōvanti, in the *baḷi* of Karadikallu-400 division.

ARIE, 1981-82, No. B 95.

NO. 263

Slab kept to the right wall of the same temple

Chālukyas of Kalyāṇa, Trailōkyamalla (Sōmēśvara I)

Śaka 967, Pārthiva, Kārttika, Puṇṇami, Lunar eclipse, Sunday = A.D. 1045, October 28, Monday

Kannaḍa

Records the gift of 100 *mattars* of land to Chāmuṇḍa-bhaṭṭōpādhyāya of Gōvanti in Karaḍikallu-300 division in Meḷāṛi-1000.

ARIE, 1981-82, No. B 96.

HANUMASĀGAR

NO. 264

Slab fixed to the left side wall of dilapidated Śiva temple (Survey No. 94)

--

18th century

Kannaḍa

Records the construction of a temple (name not clear) by Vīrayaseṭṭi. Mentions Nāgadēva.

ARIE, 1985-86, No. B 96.

NO. 265

Over the main entrance of Dargāh of Dādāpīr

--

A.H. 1234 = A.D. 1818, Oct. 31 - 1819, Oct. 19

Arabic and Persian verse, Naskh and Nastalīq

Records that Shāh abul Hasan, a saintly figure, died and his tomb was constructed at Hanamsāgar.

ARIE, 1989-90, No. C 26.

NO. 266

On the facade of Jāmi Mosque in Mahalla Dargāh

--

A.H. 1285 = A.D. 1868, April 24 - A.D. 1869, April 12

Persian verse, Nastalīq

Records that the Jāmi mosque was constructed on the given date.

ARIE, 1989-90, No. C 27.

HESARŪR

NO. 267

Slab standing behind the house of Vīrappa Kaṁbār

Chālukyas of Kalyāṇa, Tribhuvanamalla (Vikramāditya VI)

Chālukya Vikrama Year 29, Tāraṇa śu. 2, Thursday, Uttarāyaṇa-saṁkrānti = A.D. 1104, December 24. The Saṁkrānti occurred on Saturday.

Kannaḍa

Damaged. It recounts the achievements of the king and records that *okkalu, ūroḍeyaru* of Manmannakeṛe and *pannivaru* made a gift of four *mattars* of land to Boppaṇa, son of Bāvarāja for the purpose of *aṁga-bhōga* of the god Ādityadēva on the day specified. It further records that several persons belonging to different professions including the *seṭṭis* made gifts.

ARIE, 1981-82, No. B 97.

HIREMANNĀPURA

NO. 268

Fragmentary stone standing under a tree in the field of Shivaṇṇa Gauḍa - Kallana Gauḍa

Chālukyas of Kalyāṇa, Jayasiṁha

[Śaka] 919, Hēmaḷaṁbi, Kārttika śu. 13 = A.D. 997, October 16, Saturday

Kannaḍa

Incomplete and damaged. Seems to trace the genealogy of the king and records that the *mahājanas* of Narayaṁgalla made the grant of black soil lands.

ARIE, 1981-82, No. B 98.

NO. 269

Fragmentary stone set up near the wall of the Durgādēvi temple

Chālukyas of Kalyāṇa, Āhavamalladēva (Sōmēśvara I)

11th century

Kannaḍa

Incomplete. Records that Kumāravarmmadēva made the gift of land after purchase for hundred *gadyāṇas* of gold to the *ūroḍeya*-500 of Narayaṁgalla on the occasion of Uttarāyaṇa-saṁkrānti. Other details are lost.

ARIE, 1981-82, No. B 99.

NO. 270

Broken stone lying in the burial ground

--

11th century

Kannaḍa

Beginning is lost. Records the remission of taxes (specified), and refers to the rule of the Kadaṁba king Ajavarmmarasa from Kelavāḍi and records the grant of lands in his *svāmya* made free from taxes.

ARIE, 1981-82, No. B 100.

KUSHṬAGI

NO. 271

On slab kept near the Mallikārjuna temple

--

12th century

Kannaḍa

Very much damaged and worn out. Over this inscription is engraved another in later characters of about the 16th century.

ARIE, 1955-56, No. B 201.

NO. 272

Headstone of a grave on a platform in the graveyard near the Idgah

--

Fasli 1307, Shahryūr 7 = A.D. 1898, July 14

Persian, Naskh

Damaged. Records the death of Sayyidī Munnū Jamadār.

ARIE, 1989-90, No. C 28.

NO. 273

On the same platform (West side)

--

Fasli 1307, Shahryūr 7 = A.D. 1898, July 14

Persian, Naskh

Purport same as above.

ARIE, 1989-90, No. C 29.

NO. 274

Broken stone lying in front of the Venkōbaśeṭṭi's house

--

17th century

Kannaḍa

Reads: 1. *daśa* 2. *divana* 3. *uramu* 4. *yidake.*

ARIE, 1981-82, No. B 101.

NO. 275

Stone kept in front of the Nāgēśvara temple

--

17th century

Kannaḍa

Refers to Hiremaṭha of Kushṭagi and a certain Channaya.

ARIE, 1981-82, No. B 102.

MANKALKĒRI

NO. 276

Slab lying in the field of Basavayyasvāmi

Chālukyas of Kalyāṇa, Trailōkyamalladēva (Vikramāditya VI)

Chālukya Vikrama year 49, Śubhakṛit, Kārttika śu. 1, Monday, Solar eclipse = A.D. 1123, October 2, no Solar eclipse

Kannaḍa

Records that Māchagāvuṇḍa made the grant of *mattars* of land for the worship, lamp and offerings to the god Mallēśvara in front of the village Kalkeṛe. The gift was entrusted to Saṁkarāsi-paṇḍita. It further records the gift of *kisuḳāḍu-keyi mattar* 100 in the south of the village Kabbaḷiyagumḍi for the food-offerings to the god.

ARIE, 1981-82, No. B 103.

MUDĒNŪR

NO. 277

Fragmentary stone lying towards the Eraṇṇakaṭṭe

Chālukyas of Kalyāṇa, --

12th century

Kannaḍa

Fragmentary. Seems to contain a portion of the *praśasti* of the Chālukyas of Kalyāṇa. It refers to a *permmāḍi* of Mudiyanūr.

ARIE, 1981-82, No. B 104.

NO. 278

Fragmentary stone set up near the Hanumān temple

--

12th century

Kannaḍa

Much damaged. Seems to refer to the gift of black soil land of 50 *mattars* probably measured by a rod called Ādityadēva-kōlu. The village Mudiyanūr is mentioned. Other details are lost.

ARIE, 1981-82, No. B 105.

NAVALAHAḶḶI

NO. 279

Slab lying in the field of Erappa Kāgi

--

In late characters

Kannaḍa

Fragmentary. Mentions the name of a village Naülahaḷḷi.

ARIE, 1981-82, No. B 106.

NO. 280

Stone set up in front of the Hanumān temple

--

Kā[rttika] śu. 1, Monday (15th century)

Kannaḍa

Fragmentary. Refers to an agreement made with the *praje* of Navalahaḷḷi by a *bhaṁḍāri* (name not clear), brother of Mācha.

ARIE, 1981-82, No. B 107.

NO. 281

On a stone buried in the field of Sōmaśēkhariah

Chālukyas of Kalyāṇa, Jagadēkamalladēva (Jayasiṁha II)

Śaka 940, Siddhārthi Paurṇami, lunar-eclipse, Sunday = A.D. 1018 (Kāḷayukta)

Kannaḍa

Records that the king's feudatory (name lost) made the gift of an *agrahāra* to *ūroḍeya* Koṇḍaya Vārilayyaṇayya in front of god Virūpāksha. It further records that the twelve *brāhmaṇas* including Janneya-bhaṭṭa, Chāmuṇḍamayya and others, made the gift of lands to the deities Mūlasthānadēva and Brahmadēva as well as for the maintenance of Piriyakere (big tank).

ARIE, 1980-81, No. B 159.

NO. 282

On broken stone kept in front of the Īśvara temple

Kalachurya, Rāyamurāri Sōvidēva

12th century

Kannaḍa

Records that the *mummuridaṇḍas,* Ayyāvoḷe and Dēbarasa made the gift of land to the god (name not known ?) who was consecrated by them.

ARIE, 1980-81, No. B 160.

NO. 283

On stone fixed to the wall of *agasi* i.e. the ruined fort near the Īśvara temple

Kalachurya, [Saṁ*]kamadēva

12th century

Kannaḍa

Records that Basavarasa, Ayyaparasa, Kēśavadēva and the fifteen *samayas* made the gift of land to the god Gavarēśvaradēva on the day of *saṅkramaṇa* for the daily offerings, perpetual lamps etc. Also states that *mummuridaṇḍas* and the subjects endowed the *bhaṭṭavṛitti.*

ARIE, 1980-81, No. B 161.

NO. 284

On hero-stone buried near the entrance of the Sōmēśvara temple

--

13th century

Kannaḍa

Damaged and effaced. Refers to a battle, the details of which are lost.

ARIE, 1980-81, No. B 162.

NO. 285

On a Nāga image kept inside the *mukha-maṇḍapa* of the same temple

--

Śaka 14[6]3, Plava, Māgha ba. 10, [Thursday] = A.D. 1542, February 9

Kannaḍa

Damaged and effaced. Except the date portion, other details are lost.

ARIE, 1980-81, No. B 163.

NO. 286

On stone slab kept near the doorway, inside the *prākāra* of the same temple

Vijayanagara, Sadāśivadēva-mahārāya

Śaka 1469, Plavanga, Pushya ba. bidige = A.D. 1547, December 27

Kannaḍa

Records that Virapaṇa-nāyaka, son of the Taṁmappa-nāyaka made the gift of land free from taxes (specified) in the village Pura in Tāvaragere-sīme to god Sōmēśvara of the place Śrīpura on the occasion of *makara-saṁkramaṇa.* The gift was made for the welfare of the king and for the merit of Bayyapa-nāyaka and Krishṇapa-nāyaka. These chiefs had obtained the above village as *amara-māgaṇi* from the king.

ARIE, 1980-81, No. B 164.

NO. 287

On stone kept near the entrance gate of the same temple

Vijayanagara, Dēvarāyamahārāya

Krōdhana, Śrāvaṇa (14th century)

Kannaḍa

Damaged. Records that Sōmayadēva-ayya constructed a lake in the south-east of the village Vōhilāpura and made the gift of lands for the food offerings to the deity probably Sōmanāthadēva for the welfare of the king.

ARIE, 1980-81, No. B 165.

NO. 288

On slab fixed into the wall facing east behind the image of Saṅgamēśvara in the same temple

--

16th century

Kannaḍa

Seems to mention the rights of the work of sculpturing and construction of the temple conferred on Ōhila by Trailōkya Vijaya Bhūshaṇanappa Sērappa and Sōmanāthadēva. Records the gifts of various objects such as fruits, flowers, etc., for the worship of the deity Kōṭiliṅga, the image of which was done by the sculptor Ōhila. Further records the gift of money made for the food-offerings, lamp, etc., to the same god.

ARIE, 1980-81, No. B 166.

NO. 289

On broken stone kept in front of the Yellamma's shrine

--

16th-17th centuries

Kannaḍa

Fragmentary. Mentions a certain Raṇabhīma. Details are lost.

ARIE, 1980-81, No. B 167.

SIRAGUPPA

NO. 290

Hero-stone set up to the right of the Hanumān temple

--

Chālukya Vikrama Yẹar ., Vikṛita, Śrāvaṇa śu. 5, Sunday (12th century)

Kannaḍa

Records that *taḷāri* Kāḷabōva died while rescuing the cattle in the course of a raid made by Āchamagāvuṇḍa and Bōvagāvuṇḍa. Bhīmappa, son of Kāḷabōva was granted lands and garden in memory of the deceased.

ARIE, 1981-82, No. B 108.

TĀVARAGĒRA

NO. 291

Headstone of a grave in the graveyard outside the Dargāh of Banda Nawāz

--

A.H. 1040, Jumādā I, 10, Sunday = A.D. 1630, December 5

Arabic & Persian, Naskh

Contains religious text (Shiite *Durūd*) and records the death of a person (name not given).

ARIE, 1984-85, No. C 146.

YERAGĒRI

NO. 292

Sculptured hero-stone kept in front of the Hanumān temple

--

In late characters

Kannaḍa

Records that Mādapa set up a stone in memory of the deceased named Mēlagirigauḍa of Yeragere.

ARIE, 1981-82, No. B 109.

SINDHANŪR TALUK

BAḶAGĀNŪR

NO. 293

On slab fixed into the wall of the Lakshmīnārāyaṇa temple

Kalachuri, Rāyamurāri Sōvidēva

Śaka 1097, Manmatha, Śrāvaṇa śu. 2, Sunday = A.D. 1175, July 20, Sunday

Kannaḍa

Records that a number of private individuals made several grants to god Lakshmīnārāyaṇa of Hiriya-Baḷagāranūr which is said to have been an *agrahāra* constituted to perpetuate the incessant land gifts of the king Tribhuvanamalla (i.e. Vikramāditya VI).

ARIE, 1953-54, No. B 257.

NO. 294

On another slab built into the *maṇḍapa* of the same temple

Chālukyas of Kalyāṇa, Sōmēśvara (IV)

(i) Śaka 1112, Virōdhikṛit, Kārttika śu. 12, Ādivāra = A.D. 1191, October 31, (Śaka 1113); (ii) Paridhāvi, Uttarāyaṇa Saṁkramaṇa; (iii) Paridhāvi, Kārtika śu. 12, Ādivāra = A.D. 1192, October 19, Monday

Kannaḍa

Introduces the feudatory chief *Mahāmaṇḍalēśvara* Mallidēvarasa of the Haihaya family and registers a gift of land on the first date made by *Mahāmaṇḍalēśvara* Hollarasa to the god Lakshmīnārāyaṇa whose temple was constructed by Sabbadēva-seṭṭi and his brothers Mahēśvara and Virūpāksha at the great *agrahāra* of Hiriya Baḷagāranūr. The *Mahāmaṇḍalēśvara* Mallidēvarasa residing at his capital Madana-Siriūra with his queen Mākaladēvi and sons made a gift of land to the same deity on the second date. The *Mahāmaṇḍalēśvara* Allahulidēva with his queen Abbaladēvi made a gift of land to the same deity on the third date.

ARIE, 1953-54, No. B 258; *HAS,* 18, No. 15.

NO. 295

On slab set up in the compound of the Nagarēśvara temple

Kalachuri, Rāyamurāri Sōvidēva

Śaka 1097, Manmatha, dvitiya-chaitra ba. 11, Śukravāra = A.D. 1175, April 18, Friday

Kannaḍa

Records that the assembly of merchants made a gift of land after purchase to gods Amṛtaliṅga-Nakarēśvara and Manōhara-Chennakēśava in the presence of the *Mahājanas* of the great *agrahāra* of Hiriya-Baḷagāranūr created by the king Tribhuvanamalla (i.e. Vikramāditya VI).

ARIE, 1953-54, No. B 259; *HAS,* 18, No. 12.

DĒVARAGUḌI

NO. 296

Stone kept outside the premises of Mallikārjuna temple

Chālukyas of Kalyāṇa, Tribhuvanamalla (Vikramāditya VI)

Chālukya Vikrama year 25, Jaya, Pushya śu. 10, Sōmavāra = A.D. 1100, December 13, Thursday, (Vikrama)

Kannaḍa

Records that while the king was ruling at Manneyakere, *Mahāmaṇḍalēśvara* Daśavarman, who was administering Eḍedore-2000, and the four *prabhus* of Kaḍḍore-100 made a gift of land to the god Huḷiyamēśvara for the maintenance of the temple. The grant was made over after laving the feet of Kēdāra-paṇḍita. Records another gift by Īśvara-Daṇḍanāyaka to the same deity.

KB, 1-2, pp. 142-149; *ARIE,* 1985-86, No. B 98.

NO. 297

On the same stone

Chālukyas of Kalyāṇa, Tribhuvanamalla (Vikramāditya VI)

Sarvadhāri, Pushya śu. 13, Ādivāra = A.D. 1108, December 20, Friday

Kannaḍa

Records that Īśvara-Daṇḍanāyaka, the brother of Mahāpradhāna Sōvarasa-Daṇḍanāyaka made a gift of land for the offerings and repairs in the temple of Huḷiyamēśvara. *Mahāmaṇḍalēśvara* Rāchamalla of the Sinda family and *Mahāmaṇḍalēśvara* Chāmuṇḍadēvarasa, the governor of Kelavāḍi-nāḍu and *Prabhu* Madhuvarasa of Sālagumde also made gifts to the same deity, after laving the feet of the Chikkayya-paṇḍita the *āchārya* of the *maṭha.*

KB, 1-2, pp. 142-149; *ARIE,* 1985-86, No. B 99.

NO. 298

Pillar in the Virakta-maṭha

Yādavas of Dēvagiri, Siṅghaṇa-dēva (II)

Year 3, Dundubhi, Vaiśākha Amavāsya, Bṛihaspitivāra, Sūryagrahaṇa = A.D. 1202, May 23

Kannaḍa

Records that Kesarasa, son of Permāḍidēvarasa of the Kadaṁba family, administering from Kalukere, capital of Keḷavāḍi-370, and ... rasadēva made a gift of land to the god Huḷiyamēśvara. The gift was made over to Chikkayya the *āchārya* of the *maṭha* of that god after laving his feet.

ARIE, 1985-86, No. B 100; M.M. Kalaburgi, 1978, *Śāsanagaḷalli Śivaśaraṇaru,* pp. 93-94.

MUKKUNDA

NO. 299

On stone set up towards the left side wall of Murāri temple

Chālukyas of Kalyāṇa, Tribhuvanamalla (Vikramāditya VI) ruling from Kalyāṇa

Chālukya Vikrama year 21, Dhātri, Pushya ba. 3, Monday, Uttarāyaṇa-saṇkrāṁti = A.D. 1097, January 3, Saturday

Kannaḍa

Extols his feudatory Siṁda-bhūpa as *Siṁdakula-kamalamārttaṇḍa, prachaṇḍa-daṇḍanāyaka* and as the ruler of Bhōgāvatipura. Also his son Kaṇṇarasa and his wife Kāvabbarasi are extolled at length. Records that *mahāmaṇḍalēśvara* Bācharasa made the gift of lands at Mukkunde to the god Sōmalingēśvara for the *aṁga-bhōga, khaṇḍa-sphuṭita* and for the choultry, clothes etc. The gift was entrusted to Kālāhaḷa-paṇḍita. The details of the boundaries of the gift lands are specified. Refers to the consecration of the deity Bāchēśvara by a chief (name not clear) of Morada-nāḍu on Wednesday, the first day of the dark fortnight of the month Kārttika in the year Rudhirōdgāri of the Saka year 1306 (A.D. 1383, November 11, Wednesday).

ARIE, 1980-81 No. B 168.

NO. 300

On stone set up towards the right side wall of the same temple

Chālukyas of Kalyāṇa, Bhūlōkamalla (Somēśvara III) ruling from Kalyāṇa

Regnal year 9, Ānaṁda, Śrāvaṇa Amavāsya, Sunday, Solar-eclipse = A.D. 1134, July 23. The week day was Monday.

Kannaḍa

Praises of *mahāmaṇḍalēśvara* Bā[cha]rasa and his *mahāpradhāna perggaḍe* Chenna Bhīmayya. It records the gift of land by Bācharasa, to the deity Kēśava, the image of which was installed by the above *perggaḍe,* for the repairs of the temple *(khaṇḍa-sphuṭita-jīrṇōddhārakkam),* for the maintenance of the priest, perpetual lamps, house-site, etc. The details of boundaries of the gift land are specified.

ARIE, 1980-81, No. B 169.

NO. 301

Slab built into the left wall of the Murāri temple

Chālukyas of Kalyāṇa, Tribhuvanamalla (Vikramāditya VI)

Chālukya Vikrama year 13, Vibhava, Pushya śu. 10, Monday = A.D. 1088, December 25

Kannaḍa

Records the construction of Vishṇu temple and states that while the emperor was performing the *hiraṇyagarbhādi-mahādānas,* at the confluence of Gautama-Gaṅga-Gōdāvari, on account of Uttarāyaṇa-saṁkrānti, *Mahāmaṇḍalēśvara* Bācharasa *alias* Bāchiga of the Sinda family granted 150 *gadyāṇas* to the 300 *mahājanas* of *sarvvanamasyadagrahāra* of Mukkuṁda, after laving their feet.

ARIE, 1985-86, No. B 102.

NO. 302

Stone set up in front of Papanāsēśvara temple

Chālukyas of Kalyāṇa, Trailōkyamalla (Sōmēśvara I)

Śaka 988, Parābhava, Uttarāyaṇa saṁkrāṅti = A.D. 1066, December 24

Kannaḍa

Records that the chief queen Trailōkya-mahādēvi, who was administering the *agrahāra* of Mukkuṁda situated in Niṭṭarave-70 *nāḍu,* made a gift of 12 *mattars* of land for the worship and offerings to god Kapilēśvara.

ARIE, 1985-86, No. B 101.

NO. 303

Broken slab fixed below the Śivaliṅga in the Sōmaliṅgēśvara temple

--

12th century

Kannaḍa

Seems to register the *agrahāra* of Mukkuṁda to the 300 *mahājanas* for the purpose of feeding in the choultry of the Īśvara temple.

ARIE, 1985-86, No. B 103.

RAUḌAKUNDA

NO. 304

Stone buried near the *Garuḍagaṁba* of the Raṅganātha temple

Chālukyas of Kalyāṇa, Trailōkyamalla (Sōmēśvara I)

Śaka 975, Vijaya, Vaiśākha śu. 3, Tuesday = A.D. 1053, April 24, Saturday

Kannaḍa

States that while *Mahāmaṇḍalēśvara* Ammaṇadēva was administering Niṭṭarave-70 from Karapaḍa (Karhāḍ) as capital, his feudatory *Mahāsāmanta* Kaṇṇarasa of the Siṅda family made a gift of 25 *mattars* of land at Rēvaḍakunda, which was situated below the tank of Diggigere, to the god Karṇēśvara. A few more grants were made to *mahābrati* Davanaśiva-bhaṭṭāraka for offerings and worship of the same deity.

ARIE, 1985-86, No. B 104.

SĀLAGUṄDA

NO. 305

Stone buried near the well of Jakkamma

Chālukyas of Kalyāṇa, Trailōkyamalladēva (Sōmēśvara I)

Śaka 985 = A.D. 1063

Kannaḍa

Gives the genealogy of the king. States that Bāchiga who hailed from Nāga race was administering the village Sālagunda. Refers to Nāgadēva-Daṇḍādhīśa son of Sōma belonging to Bhāradvājapravara. Registers the gift of land near the bank of Tungabhadra river to god Nāgēśvaradēva at Sālagunda. Also records gifts of an oil mill and one *mattar* of *tōṇṭa* by 20 *(mahājanas).*

ARIE, 1985-86, No. B 105.

NO. 306

On the same stone

Chālukyas of Kalyāṇa, Trailōkyamalla (Sōmēśvara I)

Chālukya Vikrama year 9, Raktākshi, Nūlaparba (11th century)

Kannaḍa

Records a gift of land of 50 *mattars* at Eḍeyapaḷḷi towards the western side of Sāligunde and states that the grant was to be protected by Bāchiga-bhūpati, a feudatory of the king.

ARIE, 1985-86, No. B 106.

NO. 307

Stone set up in the *mukha-maṇḍapa* of Kālakālēśvara temple

Chālukyas of Kalyāṇa, Bhūlōkamalla

Śaka 1075, Śrīmukha, Phālguṇa = A.D. 1154, February-March

Kannaḍa

Refers to the administration of Mallikārjuna, son of the king, over the place and gives the genealogy of Nācha-Daṇḍanāyaka of Sālagunda. Records that Nācha constructed the temple of Kālakālēśvara for the merit of his father Kāḷidāsa-*chamūpa.* Bāchiga, the *ūroḍeya* and others made few more grants to the same deity. The 300 *pramukhas* of the village were the witnesses to the grant.

ARIE, 1985-86, No. B 107.

NO. 308

Boulder in the hillock near the Hanumān rock in Mallarpēṭ, on the way to forest area

Vijayanagara, Krishṇadēvarāya

Śaka 1450, Sarvadhāri, Vaiśākha ba. 15, Monday, solar eclipse = A.D. 1528, May 18

Kannaḍa

Records that *Aḷiya* Rāmaṇṇa the *kāryakarta* of Achyutarāya, made gift of Sālagunda village as *sarvamānya,* for the merit of Achyutarāya to Abbarāuta, in recognition to captaincy of the cavalry division *(kudureya-nāyakatana).*

ARIE, 1985-86, No. B 108.

NO. 309

Stone known as *bāṇantikallu* near the Aśvattha tree

--

15th century

Sanskṛit, Kannaḍa, Tamil & Telugu; Nāgari, Kannaḍa, Tamil & Telugu

This is an *yantra* stone.

ARIE, 1985-86, No. B 109.

SINDHANŪR

NO. 310

On the west wall of the Āshūr Khāna in Mahalla Baḍī Base

--

17th century

Arabic and Persian, Naskh

Contains religious text *(Qurān* chapter LXI, verse 13 & Chapter XII, verse 64) and the name Sharaf Qamaru'd-Dīn son of Raihān.

ARIE, 1989-90, No. C 34.

NO. 311

In the wall to the right of the central *mihrab* of a mosque near the Gumbaj, about 3 km. to the north of the village

--

--

Arabic & Persian, Naskh

Damaged. Records that Aziz (?) (son of) 'Amthu Khān completed the construction of a mosque which was commenced by Nathu Khān.

ARIE, 1984-85, No. C 161.

NO. 312

Wall to the south of the central *mihrab* of the same mosque

--

17th century

Arabic, Naskh

Contains religious text *(Basmala, Nād-i-Alī),* a hemistich in praise of Alī, and his sword and Qurān, Chapter LXXII, verse 18.

ARIE, 1984-85, No. C 162.

NO. 313

On the wall to the right of the central *mihrab* of the Baḍī Bes kī Masjid

--

17th century

Arabic, Tu*ghr*a-i-Ma'kus

Contains religious text *(Basmala, Nād-ī-Alī),* a hemistich in praise of Alī, and his sword and Qurān, Chapter LXXII, verse 18.

ARIE, 1984-85, No. C 163.

NO. 314

Wall to the left of the central *mihrab* of the same mosque

--

17th century

Arabic, Tughra-i-Ma'kus

Contains religious text *(Basmala, Nād-ī-Alī),* a hemistich in praise of Alī, and his sword and Qurān, Chapter LXXII, verse 18.

ARIE, 1984-85, No. C 164.

NO. 315

Base of the right *mīnār* of the Qila ki Masjid

--

19th century

Arabic, Tughra-i-Ma'kus

Contains religious text, First Creed in reverse order and reads: *Haq Lāllāhaillāllāh* (True, there is no God but Allāh) (Four times).

ARIE, 1984-85, No. C 165.

NO. 316

Base of the left *mīnār* of the same mosque

--

19th century

Arabic, Tughra-i-Ma'kus

Contains religious text, First Creed in reverse order and reads : *Haq Lāllāhaillāllāh* (True, there is no God but Allāh) (Four times).

ARIE, 1984-85, No. C 166.

NO. 317

Western wall of the Īdgāh

Āsaf Jāhī, Mīr Mahbūb Alī Khān Āsaf Jāh VI

A.H. 1301, Faslī 1293, R.Y. 16 = A.D. 1883, November 2 - A.D. 1884, October 20

Persian, Nastalīq

States that this Īdgāh was constructed in the town *(Qasba)* Sindhanūr of the district Lingsugūr.

ARIE, 1984-85, No. C 167.

VAḶABAḶḶĀRI

NO. 318

On stone set up near the plinth of Rāmaliṅgēśvarasvāmi temple

Chālukyas of Kalyāṇa, Tribhuvanamalla (Vikramāditya VI), ruling from Kalyāṇa

Chālukya-Vikarama year 20, Yuva, Pushya ba. 11, Ādivāra, Uttarāyaṇa-saṁkramaṇa = A.D. 1095, December 25, Tuesday

Kannaḍa and Sanskṛit, Kannaḍa

Records that Kēśirāja, who was incharge of the *Achchu-Pannāyad-adhishṭhāna* (the officer in charge of mint) made the gift of income from various taxes to the god Mūlasthānadēva in the *agrahāra* of Piriya-Beḷḷahāra, for the food offerings, perpetual lamp, music concert, etc. The grant was made at the instance of *mahāpradhāna, saṁdhivigrahika, sarvvādhyaksha, mahā[prachaṇḍa]-daṇḍanāyaka* Mahādēva-bhaṭṭōpādhyāya.

ARIE, 1978-79, No. B 168; Madhav N. Katti and N.N. Swamy, 1989, "Two Inscriptions of Chālukya Vikramaditya from Valaballary," in D.C. Bhattacharya and Devendra Handa (Eds), *Prachi-Prabha: Perspectives in Indology, Essays in honour of Prof. B.N. Mukherjee,* pp. 75-80.

NO. 319

On stone set up in front of the same temple

Chālukyas of Kalyāṇa, Tribhuvanamalla (Vikramāditya VI), ruling from Jayanitpura

Chālukya-Vikrama year 42, Hēmaḷaṁbi, Pushya Amāvāsya, Sōmavāra = A.D. 1117, December 24

Kannaḍa and Sanskṛit, Kannaḍa

Mentions the king's feudatory *mahāsāmanta, Kalaṁjarapuravarādhīśvara priyabeṇṭeya* Vasaṁta-nāyaka and records the grant of 10 *mattar* of land measured by *gaḍiṁbadakōlu* of the temple of Ādityadēva to the god Kēśavadēva installed by Bālabhāskaradēva, on the occasion of *Uttarāyaṇa-*

saṁkrāṁti, for food offerings. The gift-land was entrusted to the 120 *mahājanas* of Piriyaballahara-agrahāra.

ARIE, 1978-79, No. B 169; Madhav N. Katti and N.N. Swamy, *op. cit.,* pp. 75-80.

NO. 320

On stone buried in the field of the state farm

--

14th century

Kannaḍa and Sanskṛit, Kannaḍa

Records that the *aśēsha mahājanas* of Hiriya Beḷahara made the grant of 2 *mattar* of land measured by *Ādityadēvara gaḍi[ṁ]ba* to Dāmōdarabhaṭṭa, son of Sakramada Vaṁkaṇabhaṭa, who belonged to the Kauśika-gōtra, as *prītidāna* on the occasion of his marriage.

ARIE, 1978-79, No. B 170.

NO. 321

On stone lying in the field of Baigāra Mariyappa

--

16th century

Kannaḍa and Sanskṛit, Kannaḍa

Records the grant of 4 *mattar* of land to the god Paṁchaliṅgada [Sō]mēśvara at Kuruvada-kōṭe.

ARIE, 1978-79, No. B 171.

YALBURGA TALUK

ĀḌŪRU

NO. 322

On the pedestal of a mutilated image

--

12th century

Kannaḍa

Records the gift of an image by a certain divine who was the head of the local congregation of monks belonging to the illustrious Mūla-saṁgha and Balātkāra-gaṇa.

JSI, No. 52; *SP,* No. 39.

ARAKĒRI

NO. 323

Stone built into the platform in front of Uḍachavva temple

--

Śaka 955, Śrīmukha = A.D. 1033

Kannaḍa

Registers a land gift to god Siddhēśvara by Pergaḍe Chāvuṇḍamayya.

SP, No. 41.

NO. 324

Stone built into the pavement of the Basavaṇṇa temple

Rāshṭrakūṭa, Akālavarsha Kannara (Kṛishṇa III)

Vikāri, Phālguṇa śu. 1 = A.D. 940, February 12

Kannaḍa

Refers to the Western Gaṅga feudatory (Būtuga II) ruling over (Gaṅgavāḍi)-96,000, (Beḷvala)-300 and other tracts. Mentions Eḍedore-2000 and Kopaṇa.

JSI, No. 48; *SP,* No. 42.

BEDAVAṬṬI

NO. 325

Stone buried in front of Kalli-maṭhēśvara temple

--

12th century

Kannaḍa

Fragmentary. Seems to register a gift (details lost).

ARIE, 1985-86, No. B 110.

BEṆKAL

NO. 326

On hero-stone standing near the Hanumān temple in the northern part of the village

--

12th century

Kannaḍa

Damaged and worn out. Seems to describe a fight.

ARIE, 1955-56, No. B 202.

NO. 327

On another hero-stone standing in the same place

--

12th century

Kannaḍa

Damaged and worn out.

ARIE, 1955-56, No. B 203.

NO. 328

On slab set up in front of the same temple

--

11th century

Kannaḍa

Upper portion damaged and lost. Records the construction of a *dēhāra* for worship and a gift of land for the same.

ARIE, 1955-56, No. B 204.

NO. 329

On another stone set up in front of the same place

Yādava, Rāmadēva

Year 9, Bahudhānya, Vaiśākha śu. 15, Thursday = A.D. 1278, May 8, Sunday

Kannaḍa

Damaged. Records that the *Ūroḍeya* and the *Gavuḍa* made a gift of land to the god Kammaṭēśvara of Beṇṇekal. Further gifts to the same deity are also registered.

ARIE, 1955-56, No. B 205.

NO. 330

On fragment lying near a Śiva temple outside the village

--

8th century

Kannaḍa

Fragmentary and mutilated.

ARIE, 1955-56, No. B 206.

NO. 331

On stone standing in the field of Gāṇigara Saṅgappa

--

16th century

Kannaḍa

Damaged and worn out.

ARIE, 1955-56, No. B 207.

HAḶḶIGUḌI

NO. 332

Stone in Hanumān temple

--

Chālukya Vikrama year 19, Pramōdūta, ... Dakshiṇāyaṇa Saṅkramaṇa = A.D. 1090

Kannaḍa

Defaced Mentions one thousand *(sāsirvaru)* of Kukkanūra.

SP, No. 40.

IṬAGI

NO. 333

Copper Plate received from Shri Sādara Rudra Gauḍa, through Shri P.B. Desai

Kalachuri, Siṅghaṇa

Śaka 1105, Śōbhakṛit, Āśvayuja Amāvāsya, Sōmavāra, Vyatipāta = A.D. 1183, October 17

Sanskṛit, Nāgari

Records that the king made the grant of the village Kukkanūru, the abode of the goddess Jyēshthādēvi situated in Beḷuvala-300 as *sarvamānya* to 1,000 Mahā-Brāhmaṇas belonging to various *gōtras.* The document was composed by *Tribhuvana-vidyāchakravartin* Ādityadēva, written by Paṇḍita Lakshmīdhara and engraved by *Rāja-Vijnānin* Paṁdaya. There is a Kannaḍa endorsement recording a minor gift of land and a house by Divākara-daṇḍanāyaka of Koṭhāra.

ARIE, 1953-54, No. A 12; *IA,* IV, pp. 274 ff; *HAS,* 18, No. 14.

NO. 334

On slab standing near the Vīrabhadra temple

Chālukyas of Kalyāṇa, Tribhuvanamalla Vīra-Sōmēśvara

...Mārgaśira, amāvāsya, Monday

Kannaḍa

Damaged. Records that the *Mahājanas* of the place and members of the trading community made a gift to the god Gavarēśvara.

ARIE, 1955-56, No. B 208.

NO. 335

On slab set up near the Gaddeppa-maṭha

Rāshṭrakūṭa, Akālavarsha Kannaradēva (Kṛishṇa III)

Śaka 8.., Vikāri, Pausha, Puṇṇami, Thursday = A.D. 939, December 29, Sunday

Kannaḍa

Partly damaged. States that the Gaṅga feudatory of the king, Būtuga Permānaḍi, was governing Gaṅgavādi-96000, Purigere-300 and Beḷvola-300 and that his subordinate Buṭṭayya was the *Perggaḍe* of Eḍedore-2000. Records the restoration of the land assessment in the regions of Beḷvola-300, Māsavādi-140, Kukkanūr-30 and Keḷavāḍi-300, with the approval of the king, by Būtuga Permānaḍi on the occasion of his visit to the holy place of Kopaṇa.

ARIE, 1955-56, No. B 209.

NO. 336

In dilapidated maṇḍapa called Saṅkōle-Barmappa

Chālukyas of Bādāmi, Yuddhamalla Satyāśraya

7th-8th centuries

Kannaḍa

Records that the king made a grant of the village Iṭṭage to [Nā]gaṇa Sōmayāji.

ARIE, 1955-56, B 210; *EI,* XL, 157-158.

NO. 337

On slab set up in a field called Māḷi-hola

Rāshṭrakūta, Khoṭṭiga

Śaka 889, Vibhava, Āshāḍha śu. 5, Bṛihaspativāra = A.D. 968, June 4

Kannaḍa

Mentions the Gaṅga feudatory Permānaḍi bearing, among others, the title *Nandagirināṭha* and another subordinate of the region. The record appears to be incomplete.

ARIE, 1955-56, No. B 211; *EI,* XL, 158-160.

NO. 338

Slab set up in the Sarasvati-maṭha to the south of the Mahādēva temple

Chālukyas of Kalyāṇa, Vikramāditya VI

Chālukya Vikrama year 37, Naṅdana, Bhādrapada puṇṇami, Ādityavāra, Sōmagrahaṇa, Saṁkrāṅti vyatipāta = A.D. 1112, September 7, Saturday

Kannaḍa

Gives the genealogy of the Chālukyas. States that the *Agrahāra* Iṭṭage was situated in Nareyaṁgal-12, which was situated in Beḷvala-nāḍu. Then gives the genealogy of *Mahapradhāna, Kannaḍa-Sandhivigrahi, Manevergaḍe, Daṇḍanāyaka* Mahādēva, an officer of the king. Iṭṭagi was the birth place of Mahādēva. He constructed the temple of Mahādēva, temple of Mūrti-Nārāyaṇa

in memory of his father Nārāyaṇa, temple of Chandalēśvara in memory of his mother Chandrikādēvi or Chandalabbe, temple of Bhairava for his own tutelary deity, a *maṭha* (monastery) for Sarasvati, and a tank named Dēvi-gere. The Mahādēva temple is referred to as *dēvālaya-chakravarti* (emperor among temples). The king made a grant of Beṇṇekallu village to the temple.

EI, XIII, pp. 36-58.

NO. 339

On the same slab

Kalachurya, Saṅkamadēva (II)

Year 2, Viḷaṁbi, Āśvayauja amāvāsye, Ādityavāra = A.D. 1178, October 12

Kannaḍa

Records that *Mahāvaḍḍavyavahāri* Nāgadēvayya made grant of land to the Mahādēva temple. The grant was entrusted to the Four-hundred *Mahājanas,* headed by the *Ūrōdeya* of the *Agrahāra* Iṭṭage.

EI, XIII, pp. 59-61.

NO. 340

Below the portrait sculptures in the central ceiling of the mahāmaṇḍapa of the Mahādēva temple

--

12th century

Sanskṛit, Kannaḍa

Mentions (Mahādēva-Daṇḍanāyaka's) father's younger brother Kōḷimayya-Nāyaka, father's elder brother Dēchimayya-Nāyaka, great grand father Dēmayya-Nāyaka, grand father Vāsudēvayya Nāyaka, and father Nāraṇayya-Nāyaka.

C.S. Patil, 1987, "Portrait Sculptures in Mahadeva Temple at Ittagi," in M.S. Nagaraja Rao (ed.), *Kusumanjali: New Interpretation of Indian Art & Culture, Sh. C. Sivaramamurti Commemoration Volume,* pp. 311-314; Shrinivas Ritti, 1990, "An Inscribed Panel of Sculptures from Itgi, Raichur District," in K.V. Ramesh, S.P. Tewari & M.J. Sharma (ed.), *Indian History and Epigraphy: Dr. G.S. Gai Felicitation volume,* p. 187.

KALLŪR

NO. 341

On a pillar in the Kallēśvara temple

Chālukyas of Kalyāṇa, Bhūlokamalla (Sōmēśvara III)

Year 9, Paridhāvi, Pushya ba. 12, Uttarāyaṇa Saṅkrānti = A.D. 1132, December 24 (Saṅkrānti occurred on Pushya śu. 15)

Kannaḍa

Records that *Mahāpradhāna Perjjuṅka Vaḍḍarāvuḷa Daṇḍanāyaka* Mahēśvaryya made a gift to god Svayaṁbhu Kallidēva of Kallūr, situated in Kukkanūr-30, which was administered by Permāḍi, son of Ācharasa, of the Sinda family.

SP, No. 35.

NO. 342

On a slab in the *garbhagṛiha* of the same temple

Chālukyas of Kalyāṇa, Tribhuvanamalla Sōmēśvara (IV)

Śaka 1107, Viśvāvasu, Āshāḍha ba. 30, (amāvāsya), Sōmavāra = A.D. 1185, June 29, Saturday

Kannaḍa

Refers to the rule of the Siṅda brothers, Vīra Bijjāḷa and Vikrāmaditya, from their headquarters Eraṁbaravi and records a gift on the above date. Gives the genealogy of the Sinda chiefs from Achugi and mentions Kaḷēśvara as the preceptor of the above mentioned Vīra Bijjaḷa.

SP, No. 36.

NO. 343

Another slab in the same *garbhagṛiha*

Chālukyas of Kalyāṇa, Vikramāditya VI

(i) Chālukya Vikrama year 23, Bahudhānya, Chaitra bā. Amāvāsye, Ādityavāra, Sūryagrahaṇa, = A.D. 1098, April 4

(ii) Chālukya Vikrama year 50, Viśvavasu, Pushya śu. 10, Ādityavāra, Uttarāyaṇa Saṁkramaṇa = A.D. 1125, December 25 (Saṁkramaṇa occurred on Pushya ba. 14, Friday)

Kannaḍa

Records a gift to the Kāḷāmukha teacher Śivaśakti on the first date. Bammadēvayya of Bādāvi, who was in charge of the toll revenue of Eraḍaṟunūru, made gift of certain shares in toll-incomes, on the second date, when *Kannaḍa-sandhivigrahi Manevergaḍe* Mahādēvayya was governing the province.

SP, No. 37.

NO. 344

On a pillar in the *kalyāṇamaṇṭapa* of the same temple

--

Śaka 1472, Saumya, Kārtika ba. 13, Sōmavāra = A.D. 1549, November 17, Sunday

Kannaḍa

Records the completion of the *bhōgamaṇṭapa* of the temple of Kallayya at Kallūr.

SP, No. 38.

KUKANŪR

NO. 345

On slab set up in the *mukhamaṇḍapa* of the Mahāmāya temple

Kalachuri, Saṅkama (II) ruling from Modeganūr

Śaka 1100, Viḷaṁbi, Bhādrapada amāvāsya, Sōmavāra, Sūryagrahaṇa = A.D. 1178, September 13, Wednesday (not Monday), Solar eclipse

Kannaḍa

Records that Dhannugi-daṇḍanātha, the governor of Beḷvala, made an endowment of the village Salagara situated in Kukkanūr-30 for worship, offerings, etc., in the temple of Jyēshṭhā and Sōmēśvara with the king's approval. The gift was entrusted into the hands of Siddhānti Kāḷēśvara who was the preceptor of the Sindas of Yalabargi and the superintendent of the temple establishments. Contains lengthy poetic description of the goddess Jyēshṭhā and the eminence of Kāḷēśvara who belonged to the Kāḷāmukha line of teachers from Sūṇḍi.

ARIE, 1953-54, No. B 260; *HAS,* 18, No. 13; *SP,* No. 53.

NO. 346

On the stone beam of the gateway of the Mahāmāya temple

--

Śaka 1483, Durmati, Pushya śu. 10 = A.D. 1561, December 16

Kannaḍa

States that the gateway of the Mahālakumi temple had collapsed on account of breakage during the disturbances of Turukas who set fire to the capital. It was reconstructed at much cost by Dēvarāyagauḍa, Dēsāyi of the Kukanūr area when he was in charge of *Nāḍagauḍike.* Mason Gurōja, son of Basavoja of Saṅganahāḷ executed the masonry work and Guṇōja engraved the record.

APGAS, 9, No. 7.

NO. 347

On slab set up in the Navalingēśvara temple

Chālukyas of Kalyāṇa, Iṛivabeḍaṁga

Śaka 9[2]7, Viśvāvasu, Kārttika Paurṇimā, Vaḍḍavāra = A.D. 1005, October 20, Saturday

Kannaḍa

States that Īśvara-seṭṭi constructed the front hall *(mukhasāle),* had the pinnacles of the two temples set up and made the gift of one hundred *gadyāṇas* for the upkeep of that *maṇṭapa.* The gift was made after laving the feet of Agasti-jiyar, disciple of Chōḷa-paṇḍita of the Posamaṭa and the amount was deposited with the local assembly of merchants. Records another gift to the deity Gavarēśvara by the residents of Kukkanūr.

ARIE, 1953-54, No. B 261; *HAS,* 18, No. 1; *SP,* No. 51.

NO. 348

On another slab kept in the same temple

--

12th century

Kannaḍa

Damaged and worn out. Mentions *Mahāmaṇḍalēśvara* Bijjaṇadēvarasa.

ARIE, 1953-54, No. B 262.

NO. 349

On third slab set up in the same temple

Chālukyas of Kalyāṇa, Jagadēkamalla (II)

12th century

Kannaḍa

Damaged and worn out. Contains descriptions of the Chālukya family, the Kuntaḷa country and its components Beḷavala and Kukkanur-30, Kukkanur town and its 1000 *Mahājanas.* Praises a line of Kāḷāmukha teachers beginning with Nagarēśvara of Sūṇḍi, among whom figure Sōmēśvara, Vigrahēśvara and Yōgēśvara. Registers a gift of land (details lost). Also contains a post-script copy of No. 347 above.

ARIE, 1953-54, No. B 263; *SP,* No. 52.

NO. 350

On stone pillar called Kalkōḷi

--

Year 5, Vikrama, Jyēshṭha puṇṇami, Sunday (11th century)

Kannaḍa

Damaged and worn out. Seems to register some gift to the deity Brāhmaṇi(?) by the One Thousand.

ARIE, 1953-54, No. B 265.

NO. 351

On slab set up in the Kallēśvara temple outside the village

Chālukyas of Kalyāṇa, Tribhuvanamalla (Vikramāditya VI)

Chālukya-Vikrama Year 32, Sarvajit, Mārgaśira amāvāsya, Sōmavāra, Sūryagrahaṇa = A.D. 1107, December 21, Monday, solar eclipse

Kannaḍa

Records that Śrīpati-nāyaka and others made gift of land and money to Mūlasthānadēva of the great *agrahāra* of Kukkanūr. Śrīpati-nāyaka also madę a gift of land to the goddess Sarasvati.

ARIE, 1953-54, No. B 266; *SP,* No. 47.

NO. 352

On the same slab

Chālukyas of Kalyāṇa, --

Chālukya-Vikrama year 52, Plavaṅga, Jyēshṭha pūrṇima, Śukravāra, Sōmagrahaṇa = A.D. 1127, May 27, Friday, lunar eclipse

Kannaḍa

Records that Śrīpati-nāyaka made a gift of land to the *satra* of the Mūlasthānadēva temple. Others also made gift of lands to the same temple.

ARIE, 1953-54, No. 267; *SP,* No. 47.

NO. 353

On the same slab

Chālukyas of Kalyāṇa, Bhūlōkamalla (Sōmēśvara III)

Year 6, Virōdhikṛit, Phālguṇa pūrṇima, Bṛihaspativāra, Sōmagrahaṇa = A.D. 1132, March 3, Thursday, lunar eclipse

Kannaḍa

Records that Rudrāditya Ghaisāsa and others made gift of land to the god Mūlasthānadēva. The One Thousand *[Mahājanas]* made gift of an oil-mill to the same god.

ARIE, 1953-54, No. B 268; *SP,* No. 47.

NO. 354

On the same slab

Chālukyas of Kalyāṇa, Trailōkyamalla (Taila III)

Year 6, Īśvara, Pushya ba. 13, Ādityavāra, Uttarāyaṇa-saṅkramaṇa = A.D. 1157, December 29, Sunday. The *tithi* was 11 (not 13) and the *Saṅkramaṇa* occurred on the preceding Tuesday.

Kannaḍa

Records that Haligeya Lakkharasa made a gift of land for feeding four Brāhmaṇas every day in the presence of the above-named god.

ARIE, 1953-54, No. B 269; *SP,* No. 47.

NO. 355

On the same slab

Yādava, Siṁhaṇa (II)

Year 23, Khara, Bhādrapada śu. 5, Ādivāra = A.D. 1231, August 3, Sunday

Kannaḍa

Records that Virūpaksha-svāmi, priest in charge of the temple made gifts of a house and an oil-mill for the same god.

ARIE, 1953-54, No. B 270; *SP,* No. 47.

NO. 356

On Śivaliṅga near a well close to Mahāmāya temple

--

--

Kannaḍa

States that whatever is collected [for the god] on Sunday belongs to Masaṇabōva.

ARIE, 1954-55, No. B 163.

NO. 357

On slab set up in the Mallikārjuna temple

Chālukyas of Kalyāṇa, Bhūlōkamalla (Sōmēśvara III)

12th century

Kannaḍa

Records that Sārañgapāṇī-nāyaka, brother-in-law of *Mahāpradhāna Daṇḍanāyaka* Rēvarasa, and others made gifts of land, money, a house and a shop to gods Mallikārjunadēva and Bhairavadēva of Kukkanūr.

ARIE, 1954-55, No. B 164; *HAS,* 18, No. 10; *SP,* No. 48.

NO. 358

On the same slab

Chālukyas of Kalyāṇa, Jagadēkamalla (II)

Year 12, Śukla, Vaiśākha śu. 8, Ādivāra = A.D. 1149, April 17

Kannaḍa

Records that *Suṅkadadhikāri* Mēdirāja *Daṇḍanāyaka* made another gift to the Mallikārjuna temple, when Mammarasa *Daṇḍādhināṭha* of the Sārasvata lineage was governing Beḷvola-300, on behalf of *Mahāpradhāna* Āneya Kēsimayya.

ARIE, 1953-54, No. B 264; *ARIE,* 1954-55, No. B 165; *HAS,* 18, No. 10; *SP,* No. 48.

NO. 359

On top and lower panels of the same slab

Yādava, Siṅgaṇa (I)

Year 21, Virōdhi = A.D. 1131

Kannaḍa

Seems to record a gift of an oil mill entrusted into the hands of Māhiyaṇṇa for supply of oil for a perpetual lamp to god Mallikārjunadēva.

ARIE, 1954-55, No. B 166; *HAS,* 18, No. 10.

NO. 360

On another slab in the same temple

Kalachuri, Bijjaḷa (II)

Śaka 1086, Subhānu, Pushya Puṇṇami, Bṛihaspativāra, Sōmagrahaṇa = A.D. 1163, December 12

Kannaḍa

Describes the eminence of Kukkanūr and god Mallikārjuna. Records that Ammaṇayya, the governor of Beḷvala-nāḍu and Vatsyeya-nāḍu, with the approval of the king, when the latter was making the *Mahādānas* in the presence of the god Virūpāksha of Haṁpe, made gift of the village Edeyahaḷḷi in Kukkanūr-30 to the god Mallikārjuna.

SP, No. 49.

NO. 361

On the third slab in the same temple

Kalachuri, Rāyamurāri Sōvidēva

Śaka 1090, Vikṛita, Kārtika śu. 12, Śukravāra = A.D. 1170, October 23 (Śaka 1092)

Kannaḍa

Records that *Śrikaraṇa Bāhattara-niyōgādhipati Daṇḍanāyaka* Tējirāja, the governor of Beḷvala-nāḍu, performed the great ceremonial worship of Svayaṁbhu-Prasanna-Mallikārjuna of Kukkanūr with the ablution of one thousand jars of milk to mark the completion of the ritual of bathing the deity with one hundred thousand jars of water, and made an endowment of the village Hāḍalageṛe to the god with the king's approval.

KSPP, XIX, pp. 250 ff; *SP,* 50; *APGAS,* 3, No. Rc. 12.

NO. 362

On slab set up near a site called Kalkōḷi

Chālukyas of Bādāmi, Vikramāditya I

7th century

Kannaḍa

Damaged. Mentions prince Vinayāditya and Chandrāditya-bhaṭṭāraka and states that Siṅdarasa was administering Kukkanūr. Registers gifts of land as *pannāsu.*

ARIE, 1955-56, No. B 212.

NO. 363

On slab set up near the market area

--

In late characters

Kannaḍa

Seems to mention Shelahara in the first line and Rājā in the third.

ARIE, 1955-56, No. B 213.

NO. 364

Copper plates now in the Kannaḍa Research Institute, Karnatak University, Dharwad

Gaṅga, Mārasiṁha II

Śaka 890, Vibhava, Uttarāyaṇa-saṁkrānti = A.D. 968.

Sanskṛit, Kannaḍa, Nāgari

Records that Kundaṇasāmi, the elder sister of the king, made the gift of the village Aḍḍavurage, situated in Dhavalavishaya to the *brāhmaṇa* Kōḷapārya-bhaṭṭa, son of Rudra of Kāśyapa-gōtra. Seems to state that a sum of 99 *dināras* comprising the *dhruvaka* (toll) according to the *kaṭṭaḷa* of Kukkanūr, in respect of the village, was to be paid every year probably to the king, the rest being exempted. The donor is stated to have obtained the village from the king who is described as ruling over Gaṁgakandarppadhavala-vishaya and Gaṁgapāḍi-96000. The charter was got written by Gaṅgappa, the officer in charge of edicts, and it was written (engraved?) by Kaṇṇuga.

ARIE, 1969-70, No. A 5; K.V. Ramesh, 1984, *Inscriptions of the Western Gangas,* pp. 494-513.

NO. 365

On slab set up in front of the Gaṇēśvara temple south of the Mahāmāya temple

Chālukyas of Kalyāṇa, Bhūlōkamalla (Sōmēśvara III)

Year 4, Saumya, Pushya śu. 13, Sōmavāra, Uttarāyaṇa Saṁkramaṇa = A.D. 1129, December 25, Wednesday

Kannaḍa

Records that Dēmeya-shaṇaṅgi and others made gifts of land to the one thousand *Mahājanas* of the great *Agrahāra* of Kukkanūr for a feeding house *(satra)* attached to the temple of Gaṇēśvara. Out of that land certain portion was meant for the offerings to the god Gaṇēśvara. Also mentions that the *satra* was got built by Rudrāditya-Ghaisāsa.

SP, No. 45.

NO. 366

Built inside the well of a private gentleman's house

Chālukyas of Kalyāṇa, Jagadēkamalla II

Year 6, Rudhirōdgāri, Śrāvaṇa pūrṇima, Budhavāra, Sōmagrahaṇa = A.D. 1143, July 28

Kannaḍa

Records that *Gaḷeya-munūrvvaru* (guild of 300 agriculturists), described as the sons of the one thousand *(Mahājanas)* of the *Agrahāra* Kukkanūr made gift of a portion of the annual wages earned by them in garden-work to the deity Tōṭigēśvara. The protection of the charity was entrusted to a board of trustees presided over by Maruḷānaṅdadēva.

APGAS, 9, No. 5; *SP,* No. 46.

NO. 367

Copper-plates in the possession of the Dēsāyi family of Mālēkop

Vijayanagara, Harihara II

Śaka 1301, Siddhārthi, Jyēshṭha pūrṇima, Kujavāra = A.D. 1379, May 31

Kannaḍa, Nāgari

Records that the king at the instance of the royal preceptor Kriyāśakti made a gift of the entire village of Kukanūr to Gaṇḍina Bhaṭṭappayya, the high priest of the religious establishment of the goddess Mahāmāya and the chief of the one thousand *(Mahājanas)* of the primeval *Agrahāra* of Kukanūr. The conditions of the grant were that the *Agrahāra* of Kukanūr having gone to ruin, the donee was to weild full authority over the township and take suitable steps for its rehabilitation. He should renovate the temple of Mahāmāya and other shrines, arrange for the worship, offerings, and burning of lamps in them, conduct the daily rituals and periodical festivals of the deities and establish seminaries for the study of the Vēdas. Muddaṇāchārya engraved the document.

APGAS, 9, No. 6.

NO. 368

Stone lying in front of Hanumān temple

--

12th century

Kannaḍa

Fragmentary. Seems to register a gift of gold to a god on the occasion of Uttarāyaṇa.

SP, No. 43.

NO. 369

On a Liṅga-mudre stone near Kaḷḷīmaṭha

--

15th century

Kannaḍa

Mentions Kali Barmarāja(?) of Shalahara.

SP, No. 44.

NO. 370

On the facade of the Jāmi Mosque in the fort

Mughal, Aurangzeb

Regnal year 40, A.H. 1108, Jumādā I, 30, Saturday = A.D. 1696, December 15

Persian, Nastalīq

States that this mosque was built during the reign of emperor Aurangzeb and in the time of Sher Khān, the Faujdār of Kadak (i.e. Gadag), by the latter's brother Abdur-Rasūl.

ARIE, 1989-90, No. C 35.

MUDHŌḶ

NO. 371

On hero-stone lying near the Mallikārjuna temple

Rāshṭrakūṭa, Akālavarsha Śubhatuṅga (Kṛishṇa II)

Śaka 820, Piṅgaḷa, Chaitra śu. 7, Sunday = A.D. 897, March 13, Sunday

Kannaḍa

Records the death of Sammagāra Chanda in an attack on Muduvoḷal when Mahāśrīmanta was governing Beḷvoḷa-300.

ARIE, 1955-56, No. B 214; *SP,* No. 32; *EI,* XL, pp. 189-190.

NO. 372

Slab set up in the Tirugaṇi Basavaṇṇa temple

Chālukyas of Kalyāṇa, Trailōkyamalla (Taila III)

Year 5(?), Pushya puṇṇami, Sōmavāra, Utarāyaṇa-Saṁkramaṇa =A.D. 1154, December 25 (irregular)

Kannaḍa

Damaged and wornout. Describes the rulers of the Chālukya house and one thousand *Mahājanas* of Muduvoḷal.

SP, No. 30.

NO. 373

Stone lying in the Jīrara-ōṇi

Chālukyas of Kalyāṇa, Trailōkyamalla (Taila III)

11th century

Kannaḍa

Refers to the rule of king's feudatory Sinda Chāvuṇḍarasa. Records that Bommaladēvi wife of *Daṇḍanāyaka* Sōvarasa constructed a temple of Harihara at Muduvoḷal.

SP, No. 31.

NO. 374

On pillar in the *maṇḍapa* of the Mallikārjuna temple

--

17th century

Kannaḍa

Mentions names of individuals like Bōvaṇa who were associated with the construction of the temple.

ARIE, 1955-56, No. B 215.

NO. 375

On another pillar in the same temple

--

In late medieval characters

Tamil

Contains a name which seems to read *Taraḷatti.*

ARIE, 1955-56, No. B 216.

RĀJŪR

NO. 376

Slab set up in the Śiva temple

--

12th century

Kannaḍa

Damaged and worn out. Registers a gift of land to a Jaina temple.

JSI, No. 53.

SAṄKANŪR

NO. 377

On slab standing near the temple of Basavaṇṇa

Chālukyas of Kalyāṇa, Tribhuvanamalla (Vikramāditya VI)

11th-12th centuries

Kannaḍa

Badly damaged and worn out.

ARIE, 1955-56, No. B 217; *SP,* No. 29.

NO. 378

On another slab standing near the same temple

Yādava, Kannara

Paridhāvi, Vaiśākha śu. 13, Bṛihaspativāra = Irregular, A.D. 1252

Kannaḍa

Damaged and worn out. Mentions Beḷvola-300, Keḷavāḍi-300, Māsavāḍi-nāḍu and Banavāsi-12000.

ARIE, 1955-56, No. B 218; *SP,* No. 28.

NO. 379

On slab built into the wall of the Dharmadavara-maṭha

Yādava, Siṅghaṇa (II)

Year 45, Śaka 1160, Viḷaṁbi, Pushya 13, Thursday = Irregular, A.D. 1238

Kannaḍa

Damaged. Registers a gift of land to the goddess Śaṅkaradēvi of Saṅkanūr by Śrīkaraṇa Vāmanadēva-nāyaka on the occasion of the birth of a son to him. Mentions Kisukāḍu-70.

ARIE, 1955-56, No. B 219; *SP,* No. 27.

NO. 380

On fragment built into the platform of the Hanumān temple

Chālukyas of Kalyāṇa, [Vikramāditya VI]

Chālukya-Vikrama year 38, Vijaya, Bhādrapada paurṇima, Bṛihaspativāra, lunar eclipse = A.D. 1113, August 28

Kannaḍa

Damaged. Records that *Mahāmaṇḍalēśvara* Ācharasa made a gift of land to Dēvarāśi-paṇḍita.

ARIE, 1955-56, No. B 220; *SP,* No. 26.

NO. 381

Stone in the garden of Śrī Veṅkaṭ Rao Dēsāi

Chālukyas of Kalyāṇa, Tribhuvanamalla (Vikramāditya VI)

11th-12th centuries

Kannaḍa

Fragmentary.

SP, No. 25.

TAḶKAL

NO. 382

On slab kept in the Kallēśvara temple

Chālukyas of Kalyāṇa, Āhavamalla (Taila II)

Śaka 913, Khara, Kārttika ba. 10, Wednesday = A.D. 991, November 4

Kannaḍa

Records that Śōbhanarasa made a gift of land to Amṛitarāśibhaḷāra, disciple of Siddhēśvara-Saṅkarāśi-bhaḷāra of Māḷadālūr. Śōbhanarasa is stated to have been governing Eraḍaṛunūru and Banavāsi-12,000 and his subordinate Sāviyaṇṇa was administering Kukkanūr-30.

ARIE, 1955-56, No. B 221; *SP,* No. 23.

NO. 383

Stone lying in front of the Siddhaliṅgēśvara temple

--

Śaka 1011, Bhādrapada amāvāsye, Sūryagrahaṇa = A.D. 1089

Kannaḍa

Fragmentary. Registers a gift to the god Siddhēśvara.

SP, No. 24.

NO. 384

On stone lying in a lane

--

Chitrabhānu (15th century)

Kannaḍa

Damaged and worn out.

ARIE, 1955-56, No. B 222.

YALBURGA

NO. 385

On pillar of Kalmaṭha

--

12th century

Kannaḍa

Records that the One Thousand and others made a number of gifts to the god Nakharēśvara of Yerambarage.

ARIE, 1955-56, No. B 223.

NO. 386

On a fragment of a stone kept in a private house

--

12th century

Kannaḍa

Contains an elaborate description. Mentions Chāmuṇḍabhūbhuja, and Āchaṇa-daṇḍādhipa.

ARIE, 1955-56, No. B 224.

NO. 387

On pedestal of a broken image kept near a well called Gubbi-bhāvi

--

12th century

Kannaḍa

Damaged. Refers to Mūla-saṁgha and Sūrastha-gaṇa and states that the image was caused to be made by a Seṭṭi. Mentions Kanni-seṭṭi.

ARIE, 1955-56, No. B 225.

NO. 388

On stone beam with the sculpture of Gajalakshmi, built into the sluice of the tank called Kempa-keri

Chālukyas of Kalyāṇa, --

Chālukya-Vikrama year..., Śrāvaṇa śu. 5, Monday

Kannaḍa

Refers to the rule of *Mahāmaṇḍalēśvara* Chāmuṇḍarasa and records the gift of a flower-garden to a temple.

ARIE, 1955-56, No. B 226.

NO. 389

On slab set up in field called Basavaṇṇadēvara-tōṭa

--

Śaka 1109, Plavaṅga, Pushya ba. 9, Friday, Uttarāyaṇa-saṁkrānti = A.D. 1187, December 25

Kannaḍa

Damaged and worn out. States that the Sinda chief Vikramāditya was ruling from his capital Eraṁbaravi and registers a series of land-gifts.

ARIE, 1955-56, No. B 227.

NO. 390

Stone image of a Tīrthaṅkara in the "South India Room" in the Salar Jung Museum (SJM XLII-85)

--

12th century

Kannaḍa

States that Dēvaṇṇa, son of Sēnabōva Āchaṇṇa of Eraṁbarage, disciple *(chaṭṭa)* of Mādhavachandra-bhaṭṭāraka who belonged to the Mūla-saṅgha, Dēsiya-gaṇa, Pustaka-gachchha and Yiṁgaḷēśvara-baḷi, got made this image of *Paṁchaparamēshṭhi.*

ARIE. 1965-66, No. B 8; *HAS,* 12, No. 10; *JSI,* No. 50; *APGAS,* 3, No. Rc. 11.

NO. 391

On another stone image of a Tīrthaṅkara in the same place (SJM XLII-72)

--

12th century

Kannaḍa

Slightly damaged. Records that Bopana, son of Emmeyara Pṛithigauḍa of Kopaṇa-tīrtha and his wife Mālauve, and the lay disciple of *Rājaguru maṇḍalāchārya* Māghanandisiddhānta-chakravarti caused the image of Chauvīsa-tīrthaṅkara (i.e. the 24 Tīrthaṅkaras) to be made and presented it to the *basadi* built by Mādaṇa-daṇāyaka of Mūla-saṅgha and Dēsiya-gaṇa.

ARIE. 1965-66, No. B 9; *HAS,* 12, No. 9; *JSI,* No. 49; *APGAS,* 3, No. Rc. 10.

NO. 392

On stone image of Pārśvanātha, now in the Victoria and Albert Museum, London

--

13th century

Kannaḍa

States that when the religion of Eraṁbarage had perished through the persecution of Mummaḍi Siṅga, sovereign teacher Bāḷēṅdu restored it. The Nagara-Jinālaya of Eraṁbarage was restored. Malli-seṭṭi, son of Kēti-seṭṭi of Miṇḍagudali, caused to be made the image of Pārśvadeva. *Dhare-rūvāri-chakravarti* Pālōja (carved the image).

JRAS, 1915, pp. 337-339.

NO. 393

On the pedestal of an image

--

12th century

Kannaḍa

Records that the wife of *Mahāpradhāna* Dēvaṇāṛya, an officer of *Mahāmaṇḍalēśvara* Vikramāditya (of the Siṅda family), caused to be built the Pārśvanātha temple.

JSI, No. 51; *SP*, No. 33.

No. 394

On a pillar in the outer *maṇṭapa* of the Nakharēśvara temple

--

14th century

Kannaḍa

Damaged. Records a gift to god Chennakēśava and mentions Yalaṁbarge.

SP, No. 34.

NO. 395

Seal in possession of Qāḍi Muhammad Abdul Ghafūr son of Qāḍi Muhammad Ashraf Ali in Mahalla Qāḍīpura

--

(Fasli) 1349 = A.D. 1939-40

Persian, Nastalīq,

States that District Kupal (i.e. Koppal) is the *jāgīr* of Nawwab sālār Jang Bahadur, the seal bearer of the court of Yalburga.

ARIE, 1989-90, No. C 36.

YEḌIYĀPURA

NO. 396

Sluice of a tank near the village

Chālukyas of Kalyāṇa, Trailōkyamalla (Sōmēśvara I)

Śaka [967], Pārthiva, Āshāḍha śu. [14], Sunday = A.D. 1045, January 30

Kannaḍa

Records that the king's feudatory Nārasiṅga constructed a sluice to the tank of Ballaṁgere and made some gifts for its maintenance. Śivadāsa of Muḷugunda wrote the inscription and Geluōja, son of Dāsōja, engraved it.

ARIE, 1985-86, No. B 111.

APPENDIX

GANGĀVATI TALUK

HANUMANAHĀḶ

NO. 397

On a slab in the Hanumān temple

Vijayanagara, Achyutarāya

Śaka 1458, Durmukhi, Mārgaśira śu. 15, Saṅkramaṇa = A.D. 1536, November 27

Kannaḍa

Records that Achyutarāya Malapaṇṇa donated the village Hanumanahāḷ to the god Narasiṁha.

ID, 12, pp. 46-47.

HIRĒMĀDINĀḶ

NO. 398

On a rock

--

Śaka 1584, Śubhakṛita, Śrāvaṇa śu. = A.D. 1662

Kannaḍa

Records that the king Uḍasināyaka and queen Lakshmamma granted 12 *ekra* (acres) of land *(gaḍavu)* to Solābaya son of Vīrappa of Viṭhalapura for killing the man-eater tiger.

Satyaśuddha Kāyaka, 6(3-4), pp. 68-72.

KANAKAGIRI

NO. 399

By the side of the Pēṭe-Basavaṇṇa temple

Vijayanagara, Sadāśivadēva

Śaka 1473, Jēshṭha śu. 15 = A.D. 1551, May 19

Kannaḍa

Records that the *Mahāmaṇḍalēśvara* Tirumalarāya made a grant (detials lost) in Kanakagiri to barber Timmōja.

Nāḍunuḍi, Daily News Paper, Gaṅgāvathi, Dīpāvaḷi Viśēshāṅka, 1997.

NO. 400

In the same place

--

16th century

Kannaḍa

Records that Tirumalarāja made a donation (details lost) to Timmōja and Bhadrōja.

Nāḍunuḍi, Daily News Paper, Gaṅgāvathi, Dīpāvaḷi Viśēshāṅka, 1997.

NO. 401

In the same place

Vijayanagara, Sadāśivadēva

Śaka 1..., Virōdhikṛit, Jēshṭha śu. = A.D. 1551

Kannaḍa

Only upper portion is extant and remaining portion is lost.

Nāḍunuḍi, Daily News Paper, Gaṅgāvathi, Dīpāvaḷi Viśēshāṅka, 1997.

NO. 402

On the door-frame of the *garbhagṛiha* of the same temple

--

Śaka 1601, Siddhārthi, Mā. śu. 7, Rathasaptami = A.D. 1679

Kannaḍa

Records that Chinnamma, queen of Uḍichi-nāyaka of Kanakagiri caused the construction of the temple of Basavaṇṇa.

Satyaśuddha Kāyaka, 6(3-4), pp. 68-72.

NO. 403

On the *adhishṭhāna* of Śaṅkarayyana-maṭha about 2 kms. on Lingasugūr road

--

Śaka 1474, Paridhāvi, Phālguṇa ba. 12 = A.D. 1553, March 11

Kannada

Records that Jaṅgamayya, the *kāryakarta* of the *Mahāmaṇḍalēśvara* Tirumalarāja constructed a *maṇṭapa* in the land which he purchased and donated to the god Kanakagirinātha.

Nāḍunuḍi, Daily News Paper, Gaṅgāvathi, Dīpāvaḷi Viśēshāṅka, 1997.

NO. 404

In the field of Maḍivāḷappa on Kanakagiri-Chikkamādināḷ road

--

Śaka 1582, Śārvari, Chaitra śu. = A.D. 1660

Kannaḍa

Records that Chinnamma, queen of Immaḍi Uḍasi-nāyaka constructed(?) the Kanakarāyakere (tank).

Satyaśuddha Kāyaka, 6(3-4), pp. 68-72.

NO. 405

On the wall of the well near Lakshmīguḍḍa about 3 kms. north of Kanakagiri

--

Śaka 1590, Āśvija śu. 10 = A.D. 1668, October 5

Kannaḍa

Records that Kanakamma, queen of Immaḍi Uḍasi-nāyaka, caused the digging of the well near(?) the hill of Guḍḍada Lakshmamma.

Satyaśuddha Kāyaka, 6(3-4), pp. 68-72.

SIṄDHANŪR TALUK

SIDRĀMAPURA

NO. 406

Near a dilapidated *maṇṭapa* on Mahāliṅgappana-maṭṭi, 2 kms. north of the village

--

Śaka 1445, Svabhānu, Chaitra śu. 5 = A.D. 1523, March 22

Kannaḍa

Gives the genealogy of the *Śānubhōgas* of Rauḍakundi. Records that Śānubhōga Sirivanta Nāgarasa caused the construction of *aravaṭṭige-maṇṭapa* for the merit of his father Sōmarasa.

Satyaśuddha Kāyaka, 3(3-4), pp. 139-141.

INDEX

[The following abbreviations are used in this index: *AS* = Ādil Shāhi; *as* = ascetic; *Ba* = Bahmani; *ca* = capital; *ch* = chief; *Cha* = Chālukya; *ci* = city; *co* = country; *com* = community; *comp* = composer; *div* = division; *engr* = engraver; *f* = family; *fe* = female; *g* = god, goddess; *Hai* = Haihaya; *Hoy* = Hoysaḷa; *inst* = institute; *J* = Jaina; *k* = king; *Kad* = Kadaṁba; *Kal* = Kalachurya; *m* = male; *me* = measure; *min* = minister; *Mu* = Mughal; *off* = office, officer; *pl* = place; *pr* = prince, princess; *prec* = preceptor; *q* = queen; *Rash* = Rāshṭrakūṭa; *ri* = river, rivulet; *S* = Śaiva; *scl* = sculptor, sculpture; *te* = temple; *tit* = title; *Vij* = Vijayanagara; *w* = wife; *Ya* = Yādava. Numbers indicate inscription numbers.]

A

Abbaladēvi *Hai q* 294
Abbarāuta *off* 308
Abdur-Rasūl *m* 370
Abhayanandi-paṇḍita *J prec* 190, 204
Abhinandanāchārya *m* 224
Abhinandayya *m* 224
Āchamagāvuṇḍa *m* 290
Achaṇa-daṇḍādhipa *off* 386
Āchaṇṇa *off* 390
Ācharasa *Sinda k* 341, 380
āchāry(y)a 65, 297-298
Achchu-Pannāyad-adhishṭhāna off 318
Achugi *Sinda k* 342
Achutarāya-Mallāpura *pl* 71
Achyuta(dēva)rāya *Vij k* 3, 18, 54, 71, 308, 397
Achyutarāya Malapaṇṇa *m* 397
Aḍḍavurage *pl* 364
Ādil Shāhi *f* 161, 163
Āditya(dēva) *g* 108, 267
Ādityabhaṭṭa *m* 245
Ādityadēva *te* 319
Ādityadēva *comp* 333
Ādityadēvara-gaḍiṁba *me* 320
Ādityadēvara-kōlu *me* 278
Agasti-jīyar *m* 347
agrahāra settlement 85, 90, 170, 241-242, 281, 293-295, 301-303, 318-319, 338-339, 351, 365-367
Āhavamalla *Cha k* 45, 269, 382
Āhavamalla *Kal k* 90, 242
Ajaka *m* 118
Ajavarma *m* 227
Ajavarmmarasa *Kad k* 270
Ajitasēna *J as* 257
Ajitasēna-bhaṭṭāraka *m* 207
Ājiz *comp* 163
Akālavarsha Kannara *Rash k* 256, 324, 335
Akālavarsha Śubhatuṅga *Rash k* 371
Aḷaviṇḍi *pl* 82-85, 87, 90-91, 98
Ali *g* 312-314
Aḷiyamarasa *off* 129
Aḷiya Rāmaṇṇa *m* 308
Allah *g* 315-316
Allahulidēva *Hai ch* 294
amara-māgaṇi 286
Amarēśvara *g* 14
Aṁbali *pl* 35
aṁbiga 52
Aṁgarāja *ch* 105
Amitarāśi *āchāryya* 65
Ammāji-Paṇḍita *off* 252
Ammaṇadēva *ch* 304
Ammaṇayya *off* 360

Ammarasa *off* 129
Amṛitalinga-Nakarēśvara *g* 295
Amṛita-mathana Purāṇa work 1
amṛitapaḍi 68-71, 76
Amritarāśibhaḷāra *prec* 382
Amthu Khān *m* 311
Aṇagalabbe *fe* 216
Anaṁtakīrti *J prec* 171
Ānanda Siddhadēva *m* 16
Ānegondi, Āneyagundi *pl* 3, 18, 35-36, 39, 47, 49-50
Āneya Kēsimayya *off* 358
aṅgabhōga 79, 267, 299
aṅga-raṅga-bhōga 260
aṅgaraṅgavaibhōga 71
Aṅjanadēvi *g* 47
Aṇṇigere *pl* 190, 223
Apparasan Ajanna *m* 166
Apparasayya *off* 174
arādhāna 188
arādhana-vidhāna 209
aramane palace 30
Arasiyabīḍu *pl* 223
arava(ṇ)ṭige 3-4, 6
aravaṭṭige-maṇṭapa 406
aṟuvadiṁbar 173
Āsaf Jāhi *f* 317
Asagamarasa *m* 256
Aśōka *Maurya k* 127-128
Attimabbarasi *fe* 173
Aurangzeb *Mu king* 370
Ayyaparasa *m* 283
Ayyāva(vo)ḷe *pl* 91, 282
Ayyāvoḷe-500 *guild* 170
Azam Humāyūn Khwāja-i-Jahān *m* 152
Aziz *m* 311

B

Bāb-i-Alī *gate* 163
Bācharasa, Bāchiga *ch* 123, 299-301
Bāchēśvara *g* 299
Bachideva *ch* 122
Bāchiga-(bhūpati) *m* 305-307
Bādāvi *pl* 343
Bāhattara-niyōgādhipati off 361
Bahmani *f* 152
Baicha-daṇḍanātha *off* 23
Bālabhāskaradēva *m* 319
Baḷagāṟa-gaṇa 190, 225
Baḷākapinchhāchārya *J prec* 223, 234
Balātkāra-gaṇa 10, 178, 322
Bāḷēndu *J prec* 392
baḷi 262
Balka Bappaiyaka *m?* 29
Ballāḷa II *Hoy k* 88, 91, 121
Ballāḷa-dēśa *co* 222
Ballaṁgere *tank* 396
Bammadēvayya *off* 343
Banavāsi *pl* 129
Banavāsi-12000 *div* 378, 382
Bandaṇikapura *pl* 222
Bankāpura *pl* 222
Baramana-gauḍa *m* 103
Barmarāja *m* 369
Bāsa-bhūpati *m* 195
basadi J te 129, 170, 173, 182, 391
Basaṁṇa *m* 97
Basavaṇṇa *te* 402
Basavarāja *g* 3
Basavarasa *m* 283
Basavayōgi *m* 52
Basavōja *m* 346
Basti *J te* 141
Bāvarāja *m* 267
Bayaṇṇa *m* 31
Bayappa-nāyaka *m* 286
Baysarakula *f* 213
Beḷguḷa(-tīrtha) *pl* 222
Beḷḷaṭṭe-12 *div* 114
Beḷuṇḍugaṇa 206
Beḷvala *div* 345, 349

Beḷ(u)va(vo)la-300 *div* 324, 333, 335, 358, 371, 378
Beḷvala-nāḍu *div* 338, 360-361
Beṇṇekal(lu) *pl* 79, 329, 338
Beṇṇekalla-sīme *div* 106
Bennūra *pl* 9-10
Bhadrōja *m* 400
Bhairāpura *pl* 70
Bhairavadēva *g* 357
Bhairava(dēva) *te* 19, 338
bhaṇḍāra off 174
bhaṇḍāri off 280
Bhāradvājapravara 305
Bhāskarakshētra *pl* 39
bhaṭṭa 245
bhaṭṭavṛitti 283
Bhayirisetṭi *m* 20
Bhīmappa *m* 290
bhōgamaṇṭapa 344
Bhōgāvatipura *pl* 299
Bhūlōkamalla *Cha k* 243, 300, 307, 341, 353, 357, 365
bīg(h)a me 184-186
bījavari 67
Bijjabbarasi, Bijjāmbikādēvi, *Gaṅga pr* 188
Bijjaḷa II *Kal k* 360
Bijjaṇadēvarasa *ch* 348
Bikkaladēva *m* 195
Billa Kāchappa *m* 48
Billayya *m* 91
Bommadēva *as* 44
Bommaladēvi *w* 373
Bopaṇa *m* 391
Boppaṇa *m* 267
Boppa-seṭṭi *m* 222
Bōvagāvuṇḍa *m* 290
Bōvaṇa *m* 374
brahmadāya 67
Brahmadēva *g* 281
Brāhmaṇa *caste* 67, 82, 98, 107, 242, 245, 281, 333, 354, 364
Brahmāṇḍa-kratu 242
Brāhmaṇi *g* 350
brahmapuri 123-124
Brahmasamudra *m?* 148
Būcha-daṇḍādhipa *off* 260
Būchaṇa-daṇḍanātha *off* 260
Būchirāja-daṇḍanātha *off* 260
Buddharāja *min* 42
Bukkāpura *pl* 78
Buṭṭayya *off* 335
Būtuga (Permāḍi) *Gaṅga k* 188, 212, 232, 239, 335
Būtuga II *Gaṅga k* 324

C

Caliph *prec* 59
chaityā(laya) J te 23, 102, 137, 222
Chakkajīya Chaṁdrappa *m* 142
Chaḷḷagere *pl* 260
Chālukyas of Bādāmi *f* 105, 336, 362
Chālukyas of Kalyāṇa *f* 45, 79, 82, 85-86, 98, 101, 108, 114, 118, 123, 136, 241-245, 250, 262-263, 267-269, 276-277, 281, 294, 296-297, 299-302, 304-307, 318-319, 334, 338, 341-343, 347, 349, 351-354, 357-358, 365-366, 372-373, 377, 380-382, 388, 396
Chālukya-vaṁśa *f* 256
Chaṁdrappa *m* 142
Chaṁta *m* 100
Chāmuṇḍa-bhaṭṭōpādhyāya *m* 263
Chāmuṇḍabhūbhuja *m* 386
Chāmuṇḍadēvarasa *ch* 297
Chāmuṇḍamayya *m* 281
Chāmuṇḍarasa *ch* 388
Chanda *m* 371

Chandalabbe *fe* 338
Chandalēśvara *te* 338
Chandanandi-bhaṭṭāraka *J prec* 222
Chandappa *m* 167
Chandibbarasi *q* 214
Chānd-kuṇṭa *tank* 159
Chandra-bhaṭṭāraka *J prec* 195
Chandrāditya-bhaṭṭāraka *m* 362
Chandragiri *pl* 67
Chandrakānta-Oḍeya *m* 247
Chandranandi *J prec* 203
Chandranandi-siddhānta-muniśvara *J prec* 221
Chandranāthadēva *J prec* 222
Chandraprabha *scl* 180
Chandraprabhadēva *m* 236
Chandrasēnadēva *J prec* 167
Chandra-siddhāntadēva *J prec* 170
Chandrikādēvi *fe* 338
Chaṅgadēvayya-nāyaka *m* 98
Chaṅgaladēvi, Chaṅgambe *fe* 193
Channaya *m* 275
chaṭṭa 390
Chaṭṭigadēva *m* 122
Chaṭṭuga-vasadi *J te* 197
Chauḍa-bhaṭṭōpādhyāya *m* 91
Chauvēdibhaṭṭa *m* 245
Chauvīsa-tīrthaṅkara *scl* 391
Chavarada Konapanāyaka *m* 3
Chāvayya *m* 130
Chāvuṇḍa *m* 222
Chāvuṇḍamayya *off* 323
Chāvuṇḍarasa *Sinda ch* 373
Chemna-mallikārjuna-voḍeyaru *m* 62
Chemnaṇa *m* 97
Chenna Bhīmayya *off* 300
Chennakēśava(dēva) *g* 174, 295, 394
Chera *f* 223
Chhatrapati Sāhu *k* 185-186
Chhāya-Chandranāthasvāmi *scl* 130
Chikkaṇṇa *m* 10
Chikkayya(-paṇḍita) *m* 297-298
Chimnājamma *q* 74
Chimnāpura *pl* 70
Chiṇṇakabbe *fe* 219
Chinnamma *q* 402, 404
Chokka-Voḍeya Nāki-Seṭṭi *m* 168
Chōḷa-paṇḍita *S prec* 347
Chōḷa-vallabha *k* 223

D

Dāmanandi-siddhānta-muniśvara *J prec* 221
Dāmōdarabhaṭṭa *m* 320
Daṇāyakapura *pl* 56
Daṇḍādhināṭha off 358
Daṇḍanāyaka off 129, 219, 299, 318, 338, 341, 357-358, 361, 373
Daśavarman *ch* 296
Dāsōja *m* 396
Davanaśiva-bhaṭṭāraka *m* 304
Dēbarasa *m* 282
Dēchimayya-Nāyaka *m* 340
dēhāra 328
Demarasay(y)a *m* 4, 67
Dēmayya-Nāyaka *m* 340
Dēmeya-shaṇaṅgi *m* 365
dēśa-kulakaraṇi off 184-186
dēśāyi off 185, 346
Dēsigaṇa 11
Dēsiga(ka)-gaṇa 203, 210, 216, 218-220
Dēsiya-gaṇa 390-391
dēvadāya 67
Dēva Mahānta *m* 172
Dēvaṇa-dīkshita *m* 78
Dēvanāmpriya *tit* 127
Dēvanaṅdi-bhaṭāra *m* 192
Dēvaṇārya *off* 393
Dēvaṇṇa *m* 390

dēvālaya-chakravarti 338
Dēvarāśi-paṇḍita *m* 380
Dēvarāya *Vij k* 15, 287
Dēvarāya II *Vij k* 19, 49, 68
Dēvarāyagauḍa *off* 346
Dēvēndra-bhaṭṭārakadēva *J prec* 223
Dēvēndrakīrti-Bhaṭāraka *J prec* 130
Dēvēndramunīśvara *J prec* 203
Dēvi-gere *tank* 338
Dēyakabbe *fe* 192
Dhanakabbe *fe* 224
Dhannugi-daṇḍanātha *off* 345
Dhārānagara-garuḍa tit 242
Dhare-rūvāri-chakravarti tit 392
Dhavaḷavishaya *div* 364
dhruvaka toll 364
Diggigere *tank* 304
dīkshe 232
dināra coin 364
dīpārādhana 187
Divākara-daṇḍanāyaka *off* 333
Divākaranandi-paṇḍita-bhaṭṭāraka *J prec* 216
divyayōgi 220
Dīwān-i-Khāss 154
Doḍḍarasa *m* 123
Drāviḷa-saṁgha 257
Durud text 291

E

Ēchimayya-(nāyaka) *m* 119-121, 124-125
Eḍedore-2000 *div* 243, 296, 324, 335
Eḍe(ya)haḷḷi *pl* 119-120, 123, 360
Eḍeyapaḷḷi *pl* 306
Ēkachaṭṭugada-bhaṭāra *m* 165
Emmeyara Pṛithigauḍa *m* 391
Eraḍaṛunūru *div* 343, 382
Eṛagaṅga *Gaṅga k* 227
Eraṁbarage(vi) *ca* 342, 389-390, 392
Ereyabbe *fe* 198, 211
Ereyamma *m* 106
European 154, 157

F

Fath-Darwāza *gate* 154
Fath Haidar *k* 157
Faujdār *off* 370

G

Gadag *pl* 370
gaḍiṁbadakōlu me 319
gadyāṇa coin 79, 98, 269, 301, 347
Gaḷeye-munūrvvaru guild 366
Gaṁgakandarppadhavaḷa-vishaya *div* 364
Gaṁgapāḍi-96000 *div* 364
Gaṇḍavimuktabhaṭṭāraka *m* 225
Gaṇḍina Bhaṭṭapayya m 367
Gaṇēśvara *g* 365
Gaṇēśvara *te* 365
Gaṅga *ri* 301
Gaṅga *f* 63, 195, 207, 212, 222, 227, 324, 335, 337, 364
Gaṅga-Gāṅgēya Pemanaḍi Būtuga *Gaṅga k* 232
Gaṅga-paṁḍitaru *m* 80
Gaṅgappa *off* 364
Gaṅgarasa *m* 91
Gaṅgavāḍi-96000 *div* 324, 335
Gaṅgāvati-sīme *div* 54, 71
Gauḍapa Lakha-Jagali *m* 55
Gaurādēvi *fe* 173, 182
Gautama *ri* 301
Gavarēśvara(dēva) *g* 241, 283, 334, 347
Gavasigāvūru *pl* 113
Gavi Raṅganātha *g* 51
Gaviya-maṭha *inst* 187
Gavuḍa off 329
gāvuṇḍi off 206

Geluōja *engr* 396
Ghāzi Khān *off* 161
Ghulām Husain Saf Figanud-Daula *m* 57
Gōdāvari *ri* 301
Gollāchārya *J prec* 202, 210
Gonaṁbe-kanti *Ganga pr* 227
Gōpaṇṇa *m* 248
Gōpiseṭṭi *m* 11
gōtra 333
Agastya 118
Bhāradvāja 76
Gautama 76
Kāśyapa 364
Kauśika 320
Vasishṭha 87
Gōvanti *pl* 262-263
Goverahaḷḷi *pl* 69
Gōyinda *Rash k* 81
Griddhapinchhāchārya *J prec* 223, 234
Guḍḍada Lakshmamma *g* 405
Guḍḍagaḷa Chandappa *m* 167
Guḍḍa Gaṅgāvati-sīme *div* 71
Gujarāt 75
Gujula *fa* 74
Gulgimayya *off* 82
Gulugēśvara *g* 84
Gulugēśvara *te* 83
Guṁḍakal *pl* 147
Guṁḍapa *m* 184-186
Guṇachandrapaṇḍita *J prec* 234
Guṇachandra-siddhāntadēva *J prec* 223
Guṇadabeḍaṅga *off* 219
Guṇakīrti *J prec* 190
Guṇanandipaṇḍita *J prec* 234
Guṇavarmma *m* 237
Guṇōja *engr* 346
Gūrjara-bhayajvara tit 242
Gūrjjararāya *k* 223
Gurōja *m* 346
Gutti *pl* 105

H

Hāḍalagere *pl* 361
haḍapa(da) 173, 182
Haḍavaḷara 124
Haidar Ali *k* 95-96, 157, 159
Haihaya *f* 294
Halagere *pl* 110
Halchal *m* 95
Haligeya Lakkharasa *m* 354
Haṁpayya *m* 176
Haṁpayya *off* 223
Haṁpe *pl* 360
Hammīra *m* 223
Hanamana-gauḍa *m* 103
Hanamsāgar *pl* 265
Hāniya *pl* 11
Hānuṁgalu *pl* 222
Hanuma-jagali *m* 55
Hanumanahāḷ *pl* 397
Hanumanta(dēva) *g* 47, 113
Harihara *g* 119-125
Harihara *te* 373
Harihara(rāya) *Vij k* 33, 78
Harihara I *Vij k* 23, 39, 171
Harihara II *Vij k* 367
Hastināpura *pl* 39
Hebbāḷ *pl* 39
heggaḍati off 261
herggaḍe off 83, 118
herjjuṁka tax 91
hiraṇyagrbha-mahādāna gift 301
Hiremaṭha *inst* 275
Hiriya-Baḷagāranūr *pl* 293-295
Hiriya Beḷahara *pl* 320
Hiriya-Jentegal *pl* 55
Hiriya-Sindogi *pl* 174
hisar 163
Hollarasa *ch* 294
Hoṁne-jagali *m* 55
Honagūṁṭi *pl* 184
Honnahaṭṭi *pl* 13

Hosaūra *pl* 126
Hoysaḷa *f* 88, 91, 121
Hūli *pl* 222
Huḷiyamēśvara *g* 296, 298
Huḷiyamēśvara *te* 296-297
Hūvinahāḷ *pl* 103

I

Ibrāhīm Ādil Shāh II *AS k* 161, 163
Īdgāh 317
Ikalukere *pl* 102
Immaḍi Kapilēśvaradēva 43
Immadi Uḍasi-nāyaka *k* 404-405
Indayya *engr* 202
Indra *Rash k* 129
Indranāgaṇṇa *m* 138
Indranandibhaṭṭāraka *m* 234
Indranandidēva *m* 231
Indranandi-paṇḍita *J prec* 204
Indranandi-siddhāntadēva *J prec* 210
Inginī-maraṇa 136
Iraḷanandibhaṭṭāraka *m* 235
Iṛivabeḍaṅga(dēva) *Cha k* 82, 347
Iriva Ṇoḷaṁba I Dilīpa *k* 199, 226
Irugapa-daṇḍanāyaka *off* 23
Īśvara *te* 303
Īśvara-Daṇḍanāyaka *off* 296-297
Īśvara-seṭṭi *m* 347
Iṭṭage(gi) *pl* 336, 338-339

J

Jābayye *fe* 230
Jagadēkamalla(dēva) *Cha k* 108, 114, 262, 281
Jagadēkamalla II *Ch k* 349, 358, 366
Jagadēkamalla-Permāḍi *Cha k* 85
jāgir 395
Jaina *sect* 2, 135
Jaina *as* 257
Jaina *prec* 23, 135-136, 202, 203-204, 222-223
Jaina *te* 141, 181, 376
Jainism 213
Jājjabbarasi *q* 212
Jakkaseṭṭi *m* 209
Jakkiyabbe *fe* 229
Jakkiyabbe-kanti *fe* 206
Jalagāra Māḷappa *m* 184
Jālagāra Malava *fe* 185
Jaṁbudvīpa *co* 127
Jāmi mosque 266
Jaṅgamayya *off* 403
Janneya-bhaṭṭa *m* 281
Jaṭāsiṅganandi-āchārya *J prec* 130
Jātiseṭṭi *m* 170
Jayadhīrajinālaya *J te* 256
Jayanandi-Siddhānta *J prec* 190
Jayantipura *pl* 319
Jayasiṁha *k* 239
Jayasiṁha *Cha k* 268
Jayasiṁha II *Cha k* 108, 262, 281
Jenttegal-*māgaṇi div* 67
Jeṭayya *m* 76
Jina *scl* 177
Jinachandra-paṇḍita *m* 190
jinālaya J te 179-180, 256
Jina-śāsana 133
Jinayya *off* 66
Jinēndra-chaityālaya *J te* 136
Jōgi Baṇḍa *location* 159
Jyēshṭha *te* 345
Jyēshṭhādēvi *g* 333

K

Kabbaḷiyaguṁḍi *pl* 276
Kāchappa *m* 48
Kadak *pl* 370
Kadaṁba *f* 129, 270, 298
Kaḍḍore-100 *div* 296
Kākiti-jeṭi *m* 76

Kāḷabbe-kanti, Kāḷiyabbe-kanti *fe* 204
Kāḷabōva *off* 290
Kalachuri, Kalachurya *f* 90, 119-122, 124-125, 222, 260, 282-283, 293, 295, 333, 339, 345, 360-361
Kālāhaḷa-paṇḍita *m* 299
Kālakālēśvara *te* 307
Kalaṁjarapuravarādhīśvara tit 319
Kāḷāmukha *sect* 343, 345, 349
Kaḷēśvara *S prec* 342, 345
Kali Barmarāja *m* 369
Kāḷidāsa-chamūpa *off* 307
Kali(lli)dēva *g* 262, 341
Kalimaya *off* 118
Kāḷiyabbe-kanti *fe* 204
Kalkeṛe *pl* 276
Kallaguse *gate* 16
Kallaṁgere *pl* 260
Kallappa Nāyaka *m* 150
Kallayya *te* 344
Kallūr *pl* 341, 344
Kalubāyi *w* 42
Kalukere *pl* 298
Kāluvaḷḷi 69
Kalyāṇakīrti *J prec* 136
Kalyāṇa(pura) *ca* 82, 118, 245, 299-300, 318
Kāṁchīpura-saṁhārakaraṇa tit 242
Kammaṭēśvara *g* 329
Kaṁpabhūpa *Vij k* 33
Kaṁpiladēva *k* 111-112
Kamsa *m* 55
Kanakagiri *pl* 399, 402
Kanakagirinātha(dēva) *g* 68, 74, 403
Kanakagiri-pēṭe *pl* 68, 70
Kanakagiri-sīme *div* 73
Kanakamma *q* 405
Kanakarāyakere *tank* 404
Kannaḍa-Sandhivigrahi *off* 338, 343
Kannara *Ya k* 378
Kaṇṇarasa *pr* 299
Kaṇṇarasa *off* 304
Kanni-seṭṭi *m* 387
Kaṇṇuga *m* 364
Kāṇūrgaṇa 226
kanyā-dāna gift 82
Kañyiyabbarasi *Ganga q* 207
Kapilēśvara *g* 5, 39, 302
Kapilesvara 43
Karaḍikallu-300 *div* 263
Karaḍikallu-400 *div* 262
Karahāḍa, Karapaḍa *ca* 138, 304
karmāshṭaka 134
Karnāṭa-*maṇḍala div* 23
Karṇēśvara *g* 304
Karttamēśvara *g* 65
Karuva-Barmmayya *m* 82
Karuva-Gulgimayya *off* 82
Karuvara-Hāchimayya *m* 83
kāryakarta 308, 403
kasba 184
Kāsyapa Rudra *m* 40
Kātarike-veṇṭe *div* 184
kaṭṭaḷa 364
katti tit 53
Kauḷūr *pl* 102
Kauṟūru *pl* 118-121, 124
Kāvabbarasai *q* 299
Kāvabbe *w* 66
Kāvaṇabbarasi *fe* 195
kavile-dāna gift 82
Kavirāja *m* 236
Kēdāra-paṇḍita *m* 296
Keḷavāḍi *pl* 270
Keḷavāḍi-300 *div* 243, 335, 378
Keḷavāḍi-370 *div* 298
Keḷavāḍi-nāḍu *div* 297
Kellaṁgere *pl* 189
Keñchayya *m* 258

Kesarahaṭi *pl* 76
Kesarasa *off* 298
Kēśava *m* 86
Kēśava(dēva) *g* 118, 300, 319
Kēśavadēva *m* 283
Kēsimayya *off* 358
Kēśirāja *off* 318
Kētaladēvi *Hoy q* 91
Kēti-seṭṭi *m* 392
khaṇḍasphuṭita(-jīrṇōddhāra) 299-300
khaṇḍuga me 36
Khēḍa *pl* 69
Khoṭṭiga *Rash k* 337
Khwāja Qadr *m* 153
Kiḍidahāḷa *pl* 126
Kisukāḍu-70 *div* 259, 379
Kisukāḍu-nāḍu *div* 260
Kōgaḷi *pl* 102, 222, 229
koḷaga m 5, 47, 49
Kōḷālapuravarēśvara *tit* 63
Koḷanuru *pl* 222
Koḷapāraya-bhaṭṭa *m* 364
Kōlār *pl* 154, 157
Kōḷimayya-Nāyaka *m* 340
Kollāpura *pl* 145
Konapanāyaka *m* 3
Koṇḍā-jeṭi *m* 76
Koṇḍakunda 135
Koṇḍakundāchārya *J prec* 223, 234
Koṇḍakundānvaya 200, 202-203, 206, 209-210, 216, 218-220, 233
Koṇḍaya Vārilayyaṇayya *off* 281
Kopaḷa *pl* 183
Kopaḷa-sīme *div* 184
Kopaṇa, Koppal *pl* 95, 105, 116, 167, 174, 185, 194, 202, 324, 335
Kopaṇa-12 *div* 114
Kopaṇāchala *pl* 199, 204
Kopaṇādritīrtha *pl* 220
Kopaṇanātha *g* 102
Kopaṇa-tīrtha *pl* 207, 234, 391
Kopaṇa-vēṇṭe *div* 126
Koppal *fort* 95, 157, 161
Koppal *pl* 158-159, 162, 395
Koppaḷa(ṇa)-sīme *div* 174, 186
Koṭhāra 333
Kōṭiliṅga *g* 288
Krāṇūr-gaṇa 192, 199
Kṛishṇa *g* 76
Kṛishṇa II *Rash k* 371
Kṛishṇa III *Rash k* 256, 324, 335
Krishṇadēvarāya *Vij k* 70, 76, 126, 174, 308
Kṛishṇapa-nāyaka *m* 286
Krishṇarāya-mahārāya *m* 116
Kriyāśakti *prec* 367
Krushṇaya *m* 76
Kshatriya Rāma *m* 227
kudureya-nāyakatana off 308
Kuk(k)anūra(ru) *pl* 332-333, 346-347, 349, 351, 357, 360-362, 364-367
Kukkanūr-30 *div* 256, 335, 341, 345, 349, 360, 382
Kulakarṇi *off* 252
kula-svāmi 251
Kumāravarmmadēva *m* 269
Kummaṭa *ca* 111
Kuṇḍakundānvaya 165
Kundaṇasāmi(dēvi) *fe* 193, 364
Kuntaḷa *co* 349
Kuntala-*maṇḍala div* 23
Kuntala-*vishaya div* 23
Kupal *pl* 395
Kupaṇa *pl* 129, 190, 197, 214, 222, 232, 256
Kupaṇa-śrītīrtha *pl* 222
Kupaṇa-tīrtha *pl* 191
Kuppadēva *ch* 114
kuroh me 115

Kurugōḍu *pl* 223
Kuruvada-kōṭe *pl* 321
Kuśa Jinālaya *J te* 179-180
Kushṭagi *pl* 275
Kushṭige-sīme *div* 71

L

Labaddōja *engr* 210
Lakhaṇṇa *m* 143
Lakhkhāṇārya *off* 182
Lakkharasa *m* 354
Lakkiseṭṭi *m* 11
Lakshmamma *g* 405
Lakshmamma *q* 398
Lakshmī *w* 260
Lakshmīdēvamma-Amagāru *fe* 26
Lakshmīdhara *m* 333
Lakshmīnārāyaṇa *g* 293-294
Lakshmīnārāyaṇa *te* 260, 294
Lingayya *m* 17
Lingsugūr pl 317
Lokkiguṇḍi *pl* 222

M

Mācha *m* 280
Māchagāvuṇḍa *m* 276
Māchala *m* 193
Māchideva *m* 179
Mādaṇa-daṇāyaka *off* 391
Madanakīrtirāvuḷa *J prec* 10
Madana-Siriūra *ca* 294
Mādapa *m* 292
Mādayya *m* 3
Mādegavuḍapa-jagali *m* 55
mādēvi 260
Mādeyaheggaḍe *m* 111
Mādhava *m* 222
Mādhavabhaṭṭa *m* 251
Mādhavachandra-bhaṭṭāraka *J prec* 390
Madhurāntaka-seṭṭi *m* 189
Madhuvarasa *off* 297
Mādi-*gāmuṇḍa m* 65
Māghanandibhaṭṭāraka *m* 228, 238
Māghanandisiddhānta-chakravarti *J prec* 391
Māghanandi-siddhāntadēva *J prec* 223
Mahā-Brāhmaṇas 333
mahābrati 304
Mahādāna gift 360
Mahādēva *te* 338-339
Mahādēva-bhaṭṭōpādhyāya *off* 318
Mahādēva-Daṇḍanāyaka *off* 338, 340
Mahādēvayya *off* 343
mahājanas 82-85, 87, 90-92, 94, 98, 106, 118-119, 124, 182, 241, 243, 245, 260, 268, 301, 303, 305, 319-320, 334, 339, 349, 353, 365-367, 372
Mahālakumi *te* 346
Mahāliṅga-oḍeya 35
Mahāmaṇḍalēśvara tit 6, 22, 28, 67, 114, 120, 122-123, 294, 296-297, 299-301, 304, 348, 380, 388, 393, 399, 403
mahāmātya min 108
Mahāmāya(yi) *g* 126, 367
Mahāmāya *te* 367
Mahānandi *m* 140
mahānāya(ṅ)kāchārya tit 72, 111
mahāpradhāna off 91, 297, 300, 318, 338, 341, 357-358, 393
mahāsāmanta off 129, 256, 304, 319
Mahāsāmantādhipati off 256
Mahāśrīmanta *off* 371
Mahavaḍḍavyavahāri off 339
Mahāvishṇu *m* 91
Mahēndradēva *m* 217
Mahēsa *te* 18
Mahēśvara *m* 294

Mahēśvarayya *off* 341
Māhiyaṇṇa *m* 359
Mākabbe-kanti *fe* 209
Mākaladevi *Hai q* 294
Mākāḷayya *m* 213
Māḷadālūr *pl* 382
Maladhāridēva *J prec* 135, 193, 196, 218, 228
Maladhāridēva-bhaṭṭāraka *J prec* 220
Maladhārisvāmi *J prec* 223
Mala-jagali *m* 55
Māḷapa *m* 184
Māḷarāvuta Lingayya *m* 17
Malarāya *m* 37
Mālauve *w* 391
Malava *fe* 185
Maliseti *m* 254
Māḷiyabbe *fe* 204
Malla *engr* ? 82
Mallagauḍa *m* 110
Mallāne *m* 151
Mallarasa *off* 73
Mallay(y)a *m* 84, 87
Mallēśvara *g* 276
Mallidēvarasa *ch* 120
Mallidēvarasa *Hai ch* 294
Mallikārjuna *Cha pr* 307
Mallikārjuna *te* 358
Mallikārjuna(dēva) *g* 357, 359-361
Malli-seṭṭi *m* 392
Mammarasa Daṇḍādhinātha *off* 358
Mānandi-bhaṭṭāraka *J prec* 222
Mañchikabbe *w* 245
Manevergaḍe off 343
Māṇikyanandi *J prec* 190
Manmannakeṛe *pl* 267
Maṇṇamayya *min* 45
manneya off 122-123
Manneyakere *pl* 296
Manōhara-Chennakēśava *g* 295
maṇsāmya 256
manṭapa 347, 403
mānya 62, 77
Mārakayye *q* 226
Mārasiṁha *Gaṅga k* 212, 239
Mārasiṁha II *Gaṅga k* 364
Marāṭha *f* 185-186
mariyāde 67
Maruḷadēva *k* 239
Maruḷānaṅdadēva *m* 366
Masagabbarasi *q* 226
Masaṇabōva *m* 356
Māsavāḍi-140 *div* 335
Māsavāḍi-nāḍu *div* 119, 121, 378
māsōpavāsi 140
maṭha inst 297-298, 338
Mati Sāhib *m* 75
mattar me 79, 83, 91, 173, 256, 262-263, 268, 276, 278, 302, 304-306, 319-321
Maurya *f* 127-128
Mecca Gate 156
Mēdiraja Daṇḍanāyaka *off* 358
Mēghachandra-bhaṭṭāraka *J prec* 223
Mēghachandrasiddhānta *J prec* 223
Mēghachandrasiddhānta-bhaṭṭāraka *J prec* 235
Mēghachandra-siddhāntadēva *J prec* 223
Melagirigauḍa *m* 292
melāḷike off 122-123
Meḷāṛi-1000 *div* 263
Miṇḍagudali *pl* 392
Mir Mahbūb Khān Āsaf Jāh VI *k* 317
Mirza Munshi *comp* 75
Mīsaragaṁḍa tit 150
Mochabbe-kanti *fe* 210
Modeganūr *pl* 119-122, 345
Modeyanūr *pl* 241-243
Mōnidēva *m* 205
Mōnidēva-bhaṭṭāraka, Mōnimunīndra *m* 209
Morada-nāḍu *div* 299

Muddaṇāchārya *engr* 367
Muddeya-bhaṭṭa *m* 118
Mudiyanūr *pl* 277-278
Muduvoḷal *pl* 371-373
Mughal *f* 370
Muguḷi *pl* 206
Muhammad-Burj 158
Muhammad Khān Bahlami *off* 159
Muhammad Khān Dailami *off* 155
Muhammad Shāh I *Ba k* 152
Muhammad Usmān *m* 157
mukhasāle 347
Mūkikavve *w* 118
Mukkuṁ(da)de *pl* 299, 301-303
mukti 230, 233
Mūla-saṅgha 10-11, 168, 178, 322, 387, 390-391
Mūlasthānadēva *g* 281, 318, 351, 353
Mūlasthānadēva *te* 352
Mūlimayya *off* 83
Muḷkunda *pl* 222
Muḷugunda *pl* 396
Mummaḍi Siṅga *m* 392
Mummuridaṇḍa 91, 282-283
Murād Khān *off* 153
Mūrti-Nārāyaṇa *te* 338
mūrujāti 105
Musuṭa *pl* 79

N

Nācha-Daṇḍanāyaka *off* 307
nāḍa-gauḍa off 185
Nāḍagauḍike off 346
nāḍu div 102, 302
Nāga *race* 305
Nāgadēva *m* 264
Nāgadēva-Daṇḍādhīśa *off* 305
Nāgadēvayya *off* 339
Nāganandi-paṇḍitabhaṭāra *J prec* 256
Nāgaṇa-Sōmayāji *m* 336
Nāgaṇṇadēva *m* 47
Nāgapa *m* 10
Nagara-Jinālaya *J te* 392
Nāgarasa *m* 406
Nagarēśvara *S prec* 349
Nagarūra *pl* 252
Nāgayōgi *m* 52
Nāgayya *m* 3
Nāgēśvara *g* 305
Nāgiseṭṭi *m* 20
Nakarēśvara *g* 295
nakhara body 170
Nakharēśvara *g* 385
Nalligiri 107
Naṁjinātha *m* 149
Nāṇabbe *q* 199
nānādēśi body 82
Nandagirinātha tit 337
Nandi-bhaṭāra *J prec* 256
Nandiyāla *pl* 26
Naṅjarāya *m* 151
Nāraṇayya-Nāyaka *m* 340
Narasanāyaka *m* 5, 46
Narasapa *off* 185
Narasiṁha *g* 397
Nārasiṅga *ch* 396
Narasiṅgadēvarāya (I) *Vij k* 69
Narayaṁgalla *pl* 268-269
Nārāyaṇa *m* 338
Nārāyaṇa(svāmi) *g* 72, 89
Narēndra *J prec* 11
Narēndrasēna-paṇḍita *J prec* 207
Nareyaṁgal-12 *div* 338
Nathu Khān *m* 311
Naülahaḷḷi *pl* 279
Navalahaḷḷi *pl* 280
Navile-sīme *div* 70
Navilgunda *pl* 222
Nawāb Bahadūr *k* 159
Nawāb Haidar Ali Khān Bahadūr *k* 157
Nawwāb Fath Bahādūr *k* 96
Nawwāb sālār Jang Bahadur *m* 395

Nayabhadra-bhaṭāra *m* 200
Nāyakāchārya tit 112
nāyakaśirōmaṇi tit 72
nāyakatana off 174
Nayakīrti-siddhānta *J prec* 223
Nayanandi-bhaṭṭāraka *J prec* 219-220
nelevīḍu 79
Nēmi *off* 111
Nēmichandra-bhaṭāra *J prec* 206
Nēmichandra-paṇḍita *J prec* 223
Nijabbe-kanti *fe* 206
Niṁba *m* 222
Nirāsi-maṭha *inst* 61-62
nisidi(dhi), nisidhige, nisi(shi)dhika, 9-11, 13, 38, 167-168, 171, 190, 192, 196, 197-198, 200, 202, 204, 206, 209-210, 213, 218, 220-221, 223-224, 228-229, 233, 235-236
Niṭṭarave-70 *(nāḍu) div* 302, 304
Noḷaṁba *f* 199, 226
Noḷaṁba-seṭṭi *m* 189
Noṇaṁbayya *m* 84
Nṛipatuṅga *Rash k* 132

O

Ōhila *scl* 288
ōja scl 259
okkalu 267

P

Paḍavaḷa(ḷo)ra 121, 125
Paḍavaṇa-nāḍu *div* 184
Padmabbarasi *Gaṅga q* 232
Padmabbe-kanti *fe* 229
Padmaladēvi *fe* 262
Padmanandisiddhānta-bhaṭāra *J prec* 200
Padmanandi-siddhāntadēva *m* 210, 223
Padmāvati *Gaṅga q* 188
Padmāvatilabdhavaraprasāda *tit* 63
Paḍuva-nāḍu *div* 126
Palgere *pl* 106
Pallava *f* 191
Pallavarāma *k* 199, 226
Pālōja *scl* 392
Paṁchaliṅgada Sōmēśvara *g* 321
Paṁchaparamēshṭhi *scl* 390
Paṁḍaya *engr* 333
Pāṇararāja *m* 256
pañchaparva 71, 76
Paṇḍita Lakshmīdhara *m* 333
Pāṇḍuraṅgappa *off* 186
Pāni-Mahal 154
pannāsu tax 362
pannivaru 267
Pārisakīrti *m* 137
Pariyabbe, Pariyabbarasi *q* 191, 226
Pārśva *scl* 179
Pārśvadēva *scl* 392
Pārśvadēva *g* 170
Pārśvanātha *te* 393
pārupatya 183
Pārvati *g* 1
Paṭṭaṇasvāmi 168
Pāyakaṇṇa *m* 168
Payana *m* 139
Penugoṇḍe *pl* 3
perg(g)aḍe off 66, 300, 323, 335
perjjunka tax 341
perjjuṅka vaḍḍarāvuḷa daṇḍanāyaka off 341
Permāḍidēvarasa *m* 298
Permāḍi *Sinda pr* 341
Permānaḍi *Ganga k* 337
permmāḍi 277
Piriya-Be(ba)ḷḷahāra *pl* 318-319
Piriyakere *tank* 281
Piriya-Maladhāridēva *J prec* 223
piriya-maṇṭapa 82
Piṭṭakabbe *fe* 213, 233

Piṭṭōja *engr* 235
Poleyabbe-kanti *fe* 196
Poleyaseṭṭi *m* 218
Posamaṭa 347
prabhu off 120, 296-297
Prabhūtavarsha Gōyinda *Rash k* 81
Pradhāna min 42, 119
praje 280
pramukha 307
Prauḍha Pratāpa Dēvarāya *Vij k* 15, 19, 49
Prauḍhadēvarāya (II) *Vij k* 68
Pṛithigauḍa *m* 391
prītidāna gift 320
priyabeṇṭeya tit 319
Pulige *pl* 245
Pulvige-agrahāra *pl* 170
Pura *pl* 286
purāṇa work 245
Purigere-300 *div* 335
Purikara *pl* 222
Pushpadanta *te* 178
Pustaka-gachcha 203, 390
Pustaka-santati 202

Q

Qādr-Bāwīn *well* 153
Qiladār off 95-96, 159
Qurān *work* 58-60, 310, 312-314

R

Rāchamalla *Sinda ch* 297
Raihān *m* 310
Rāja 363
Rājādhirāja tit 24, 27
Rājaguru maṇḍalāchārya tit 391
Rājamalladēva *Gaṅga k* 207, 239
Rājaparamēśvara tit 24, 27
Rāja-Vijñānin *tit* 333
Rāje Subānajirāya Mohare *off* 184
Rājiśrī Tircomal Gossami 50
Rāmadēva *Ya k* 329
Rāmanāyka *m* 111
Rāmappa-heggaḍe *off* 261
Rāmāpura *pl* 36, 47, 71
Rāmarāja *ch* 6, 22, 28, 67
Rāmayya *m* 258
Rambaladēvi, Rambhādēvi *w* 195
Raṇabhīma *m* 289
Raṅgamma-Amagāru *fe* 25
Raṅganātha *g* 51, 91
Rāshṭrakūṭa *f* 81, 129, 132, 256, 324, 335, 337, 371
ratnatraya 188-189, 207, 209-210, 215, 219-220, 235, 239
Rauḍakundi *pl* 406
Ravichandradēva *m* 233
Ravichandrasūri *m* 209
Rāyadurga *pl* 21
Rāyamurāri Sōvidēva *Kal k* 125, 260, 282, 293, 295, 361
rāyarājaguru prec 38
Rebbaladēvi *Cha q* 244
Rēchaṇa *m* 222
Rēchidēva *min* 119
Rēvaḍakunda *pl* 304
Rēvakabbe *fe* 206
Rēvakanimmaḍi *fe* 239
Rēvakayye *fe* 226
Rēvammadēvi *q* 121
Rēvarasa *off* 357
Rēvaseṭṭi *m* 189
Rēvayya Dvēdi Chaṭṭōpādhyāya Sōmayāji *m* 242
Ṛoṭṭayya *off* 256
Rudra *m* 40, 364
Rudrāditya Ghaisāsa *m* 353, 365
Rudramṇa *m* 97
Rudrapādadēva *m* 98

S

Sabbadēva-seṭṭi *m* 294
Sadāśiva(dēva)rāya *Vij k* 35, 52, 67, 286, 399, 401
Sāgaraṇandidēva *m* 231
Sakaḷachandra-bhaṭṭāraka *J prec* 221
Sakaḷachandra-siddhāntadēva *m* 215
Śākepaṭṭake *pl* 222
Sakramada Vaṁkaṇabhaṭa *m* 320
Salagara *pl* 345
Sālaguṁ(da)de, Sāligunde *pl* 297, 305-308
Śālapaṭṭaṇa-dhūmakētana tit 242
samādhi-vidhāna 229
samādhi-vidhi 194, 207, 212, 222
Samantabhadra-bhaḷāra *m* 207
Sāmarāya *m* 179-180
samaya 283
Śaṁbuliṅga 21
Saṁgana-gauḍa *m* 103
Saṁgappa *m* 146
Saṁkamadēva *Kal k* 283
Saṁkaṇṇa *off* 91
Śaṁkaragaṇḍa *off* 256
Saṁkarāsi-paṇḍita *m* 276
Sammagāra Chanda *m* 371
Saṁ(ṅ)kamadēva II *Kal k* 119-122, 124, 339, 345
Sāṁsaja *scl* 178
Saṁsthāna *div* 50-51
Sāṁtaladēvi *fe* 173
samyaksandhividhi 233
Samyaktva-vrata 42
sandhivigrahika off 318
Sanganahāḷ *m* 346
Saṅkanūr *pl* 379
Śaṅkaradēvi *g* 379
Sankaragaṇḍa *k* 239
Śāntaladēviyara Basadi *te* 182
Sāntappa *m* 141
Sāntavola *land* 256
Śāntikauvve *fe* 118
Śāntiyakka *fe* 118
Śānubhōga off 406
sanyasana 165, 190, 197, 206, 210, 216, 257
sanyasana-vidhi 196, 234
sanyasana-vidhāna 195, 239
Sāraṅgapāṇi-nāyaka *m* 357
Sārasvata *lineage* 358
Sarasvati *g* 338, 351
sar-i-naubat off 161
sarkhail off 153
sarvamānya 67, 175, 185, 308, 333
sarvanamasya 98
Sarvanandi-bhaṭāra *m* 165
sarvvādhyaksha off 318
sarvvanamsyadagrahāra 301
sāsirvaru 332
satra choultry 82, 84, 245, 352, 365
satrada-mane 82
sattige-māṁnya 80
Satyavākya-Koṅguṇi *tit* 63
Sāviyaṇṇa *off* 382
Sayiti *fe?* 13
Sayyid Murtaḍā Qādirī *prec* 75
Sayyidī Munnū Jamadār *m* 272
sēnabōga off 185
sēnabōva off 55, 73, 390
Sēnagaṇa 168
Sēüṇa *f* 222
Shāh abul Hasan *m* 265
Shaikh Muhammad *off* 95-96
Shaik Makkī *off* 153
Shalahara 369
Sharaf Qamarud-Din *m* 310
Shelahara 363
Sher Khān *off* 370
Shiite Durud *text* 291
Siddanahāḷa *pl* 71
Siddha *g* 46
Siddhanātha *m* 16

Siddhānti Kāḷēśvara *prec* 345
Siddhasēna-bhaṭāra *m* 197
Siddhasēna-paṇḍita *J prec* 197
Siddhēśvara *g* 323, 383
Siddhēśvara-Saṅkarāśi-bhaḷāra *prec* 382
Siddiq *comp* 75
Siṁgana-gauḍa *m* 103
Siṁganāyaka *m* 111
Siṁha(gha)ṇa II *Ya k* 181, 298
Siṁhaṇa II *Ya k* 355, 379
Siṁhanandi *J prec* 136
Siṁhanandy-āchārya *J prec* 171
Sinda *f* 297, 301, 304, 341-342, 345, 373, 389, 393
Sinda-bhūpa *ch* 299
Sindakula-kamalamārttaṇḍa tit 299
Sindarasa *off* 362
Sindavige *pl* 102
Sindhanūr *pl* 317
Siṅga *m* 112, 392
Singaṇa I *Ya k* 359
Siṅghaṇa *Kal k* 333
Siṅghaṇa I *Ya k* 359
Siṅghaṇa(dēva) II *Ya k* 298, 379
Sirivanta Nāgarasa *off* 406
Śiva *g* 1, 16, 32, 62, 79
Śivadāsa *m* 396
Śivāje Rāja *k* 50
Śivaśakti *S prec* 343
Sōbaṇa *m* 145
Śōbhanarasa *off* 382
Solābaya *m* 398
Sōma *m* 305
Sōmadēva *m* 236
Sōmadēva-paṇḍita *m* 208
Somaliṅgēśvara *g* 299
Sōmanāthadēva *g* 287
Sōmanāthadēva *m* 288
Sōmanāthapura *pl* 255
Sōmarasa *m* 406
Sōmayadēva-ayya *m* 287
Sōmayya *m* 84
Sōmayya-nāyaka *m* 63
Sōmēśvara *Cha k* 334
Sōmēśvara I *Cha k* 79, 82, 101, 263, 269, 302, 304-306, 396
Sōmēśvara III *Cha k* 243, 300, 341, 353, 357, 365
Sōmēśvara IV *Cha k* 123, 244, 294, 342
Sōmēśvara *g* 245, 251-252, 254, 286, 321, 345
Sōmēśvara *S prec* 349
Sōmēśvarabhaṭṭa *off* 245
Somiguḍḍa *m* 147
Sōvakka *fe* 38
Sōvarasa-Daṇḍanāyaka *off* 297, 373
Sōvidēva *Kal k* 260
Sōyiseṭṭi *fe* 13
Śrīdēva *g* 185-186
Śrīdhara *J prec* 239
Śrīdhara-bhaṭṭāraka *J prec* 196
Śrīdharadēva *J prec* 188, 203, 218, 223
Śrīkaraṇa off 361, 379
Śrīkaraṇada-pergaḍe *off* 223
śrīmānya 88, 93
Śrīpati-nāyaka *m* 351-352
Śrīpura *pl* 286
Śrīraṅgarāja *m* 36
Śṛitakīrti-bhaṭṭāraka *J prec* 223
Śṛitakīrti-paṇḍitadēva *J prec* 223
Śrutakīrtidēva *J prec* 223
Srutasāgara *m* 233
sthaḷa-suṁka tax 70
sthāna 84
sthānika 76
stōma 102
Subēdār *off* 185
Subhānajirāya Mo(ha)re *off* 185-186
sūḷegēri 123-124
Sultān *k* 111-112
Sultān Āli *m* 163

Sultan Bāb *gate* 155
Sultāns of Mysore *f* 95-96, 155, 157, 159
Sūṇḍi *pl* 345, 349
Sunkadadhikāri off 358
Sūrasta-gaṇa 256, 387
Surat *ci* 75
Suratāṇa k 112
suvarṇādāya 54, 76
svāmis of Ayyāvaḷe 91
svāmya 270
Svayaṁbhu-Kali(lli)dēva *g* 262, 341
Svayaṁbhu-Prasanna-Mallikārjuna *g* 361

T

Taila II *Cha k* 45, 242, 382
Taila III *Cha k* 86, 354, 372-373
Taḷāra-nāyaka Eṛeyamma *m* 106
taḷāri off 290
taḷavā-ākiparuśa-suṁka tax 70
taḷavarika off 80
Tammappa-nāyaka *m* 286
Tāvaregere-sīme *div* 286
Tayilabbe-kanti *fe* 201
Tējabbe-kanti *fe* 202
Tējirāja *off* 361
Teṁguḷi *pl* 146
Tenta-jagali *m* 55
Timā-jeṭi *m* 76
Timmana-gauḍa *m* 103
Timmapayya *off* 174
Timmarāja *m* 28
Timmarājeya *m* 36
Timmarasa *off* 55
Timmarasayya *m* 18
Timmaya *m* 76
Timmōja *m* 399-400
Tippaṇṇa-oḍeya *m* 30
Ṭīpū Sultān *k* 96, 155
Tirakappa *off* 184
Tīrthaṅkara *scl* 391
Tirumaladēvarāja *ch* 6
Tirumalarāja(ya) *ch* 399-400, 403
Tirumalarāyalu *k* 27
Tiruveṅgalanātha *g* 49
Tōḍaramalla *m* 149
Toraglla-sīme *div* 70
Toṭigēśvara *g* 366
Trailōkya-mahādēvi *Cha q* 302
Trailōkyamalla *Cha k* 79, 82, 86, 98, 101, 250, 263, 276, 302, 304-306, 354, 372-373, 396
Trailōkya Vijaya Bhūshaṇananappa Sērappa *m* 288
Traipurusha *te* 242-243
Tribhuvanachandramunīndra *m* 233
Tribhuvanachandra-paṇḍita *m* 209
Tribhuvanamalla *Cha k* 118, 123, 241, 244-245, 267, 293, 295-297, 299, 301, 318-319, 334, 351, 377, 381
Tribhuvanamalla Sōmēśvara IV *Cha k* 342
Tribhuvana-vidyāchakravartin tit 333
Trikāḷayōgi (munīndra) *J prec* 202-203, 210
Tripurāridavve *fe* 16
Tungabhadra *ri* 33, 245, 305
Turuka *com* 346

U

Ubhaya-nānādēśi body 91
Uḍasināyaka *k* 398, 404-405
Uḍichināyaka *k* 402
ūroḍeya off 106, 245, 267, 281, 307, 329, 339
ūroḍeya-500 269
Usmān, (Uthmān) *m* 154, 157, 162

V

vaḍḍarāvuḷa tax 341
Vaḍḍarāvuḷa Daṇḍanāyaka off 341
Vāmanadēva-nāyaka *off* 379
varaha coin 46
Vardhamāna(dēva) *m* 130, 144
Vardhmāna-siddhāntadēva *J prec* 215
Vasaṁta-nāyaka *off* 319
Vāsapa *m* 246
Vasāvūru *pl* 99
Vāsudēvayya-Nāyaka *m* 340
Vatseya-nāḍu *div* 360
Vāvaṇa-daṇḍanāyaka *off* 118
Vēda 367
Veṅkaṭādrirāja *m* 67
Vigrahēśvara *S prec* 349
Vijayāditya *Cha k* 105
Vijayanagara *f* 3, 15, 18-19, 22-23, 33, 35, 39, 49, 52, 54, 67, 68-71, 76, 78, 126, 171, 174, 286-287, 308, 367, 397, 399, 401
vijaya-śrīmānya 84, 87, 91
Vikramāditya *Sinda k* 342, 389, 393
Vikramāditya I *Cha k* 362
Vikramāditya V *Cha k* 136
Vikramāditya VI *Cha k* 118, 241, 245, 267, 276, 293, 295-297, 299, 301, 318-319, 338, 343, 351, 377, 380-381
Vimaḷachandra-bhaṭāra J prec 192
Vinayāditya *Cha pr* 362
Vinayanandi-siddhānta-bhaṭāra *J prec* 256
Vipranārāyaṇa *pl* 54, 79
Vīra-Ballāḷa II *Hoy k* 88, 91, 121
Vīra Bijjaḷa *Sinda k* 342
virakta-maṭha inst 175
Virapaṇa-nāyaka *m* 286
Vīrappa *m* 398
vīrasanyasana-vidhāna 219
Vīra Śivāje Rāja *k* 50
Vīra-Sōmēśvara *Cha k* 334
Vīra Timmāyi *w* 20
Vīra-Veṅkaṭa-Mahārāya *k* 24
Vīraya *g* 7
Vīraya *m* 21
Vīrayaseṭṭi *m* 264
Vīrayya-heggaḍe *off* 261
Virupakka *w* 254
Virūpāksha *g* 281, 360
Virāpāksha *m* 294
Virūpāksha-Oḍeya *m* 247
Virūpāksha-svāmi *m* 355
Vishṇu *te* 301
Viṭhalāpura *pl* 398
Vivāha Purāṇa work 1
Vōhilāpura *pl* 287
Voḷaaṅgaḍi *pl* 7
Vyāghra-grāma *pl* 245

Y

Yādava *f* 181, 298, 329, 355, 359, 378-379
Yādava-vaṁśa *f* 256
Yalabargi *ca* 345
Yalaṁbarge *pl* 394
Yalburga *pl* 395
Yāqūt Khān *m* 153, 161
Yelachaṁṇa-ayanavaru *m* 62
Yeragere *pl* 292
Yeraṁbarage *pl* 385
Yiḍugallakaḷasaga-grāma *pl* 70
Yiṁgaḷēśvara-baḷi 390
Yimmaḍi Vuḍusi(Vuḍacha)-nāyaka *ch* 72, 74
Yiṅgaḷadahāḷa *pl* 71
Yōgēśvara *S prec* 349
Yuddhamalla Styāśraya *Cha k* 336